

DREYFUS AND THE ADMINISTRATION OF LAW IN FRANCE

By PROF. J. M. TANNER, in the ERA for MARCH.

VOL. II.

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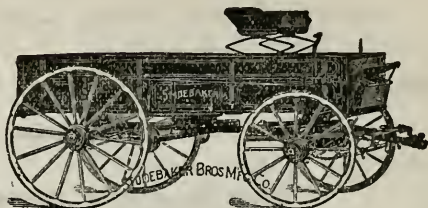
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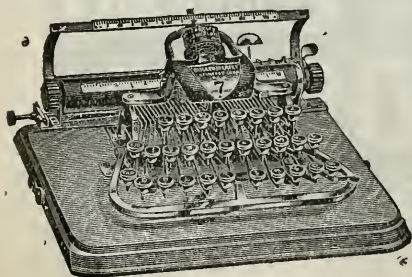
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No. 4.

THE MORMON CHURCH.

BY ELDER FRANKLIN D. RICHARDS, PRESIDENT OF THE TWELVE
APOSTLES, AND CHURCH HISTORIAN.

EDITORIAL NOTE.

It must always be borne in mind that the ERA is a missionary as well as a home magazine. This year as last it is being sent free to all our missionaries in all the world. This means that sixteen hundred copies of the ERA are sent to the various nations of the earth, there to represent the doctrines of the Church. It is therefore important that, as far as may be, said doctrine should be officially stated, that those who read may be assured that the presentation of the faith is reliable. It is this consideration, as well as the merits of the paper itself, which will make the following article on "The Mormon Church," by Elder Franklin D. Richards, particularly valuable to our missionaries abroad, and all those who are investigating the doctrines of the Church. Elder Richards is the President of the Quorum of the Twelve Apostles, as well as Church Historian, and therefore competent to speak with authority indeed upon the history and doctrine of the Church. }

The circumstances under which this article was prepared are, briefly, these: The World's Parliament of Religions, held in Chicago

during the World's Columbian Exposition, 1893, gave rise to what is known as "The University Association," devoted to University and World's Congress Extension. The institution designed a first year's course of study in Universal History; a second year's course in Universal Literature; a third year's course in Comparative Religion, which includes in the text-book of the course, a monthly magazine called *Progress*, an account of each particular faith by a competent and eminent representative. "Only those with a long experience, firm belief and ardent love for a system can adequately state its nature and merits," says the gentleman in charge of this institution, a sentiment with which all will agree. Accordingly Professor Edmund Buckley, Ph. D., Docent of Comparative Religion, of the University of Chicago, opened the following correspondence with Elder Richards, by whose courtesy we are permitted to publish it:]

CHICAGO, U. S. A., April 19, 1897.

Mr. F. D. Richards,

Historian's Office, Salt Lake City, Utah,

MY DEAR SIR:—I take pleasure in requesting your co-operation in the plan outlined in enclosed announcement.* In the execution of this plan we must of course give an account of every Christian Church or Society in America, and we feel sure that you will prefer that such account of your own church should be written by one of your own number, who can avoid misconceptions and write with conviction. If so, we shall be glad to hear from you, or, should you be unable to undertake the task, to receive from you a nomination of some other suitable person. I send you a number of our current series in Universal Literature, with which that in Universal Religion will be uniform. We shall take pleasure in mailing you the series in religion, as it appears month by month, if you can favor us as above. Please note that we want only the American period of your Church History. Its earlier history in other countries, if it have any, will be cared for in a general account of Church History by another hand; but you will do well to begin with a brief statement of such earlier history in order to make your account complete in itself. We can allow for this account only about nine hundred words of your own composition, with as many more of quotations in support of the statements made in your text. These quotations will naturally be taken from the creeds or the representative writers of your society. Any too long

* The substance of which is stated in the foregoing editorial note.

for inclusion within these limits may be relegated to an appendix. We suggest the following sub-topics.

- (1) Historic sketch embodying the principles of your church.
- (2) How far have these principles been found realizable?
- (3) How far can they hope to be further realized in the future?
- (4) On what conditions would you unite federally with other churches?

We should not require this article until January, 1898, but need a response within a few days, since we are about to publish a prospectus of our entire course.

Believe me,

Very cordially yours,

[Signed] E. BUCKLEY.

SALT LAKE CITY, May 4, 1897.

Edmund Buckley, Ph. D.

*Editor Docent in Comparative Religion,
University of Chicago,*

MY DEAR SIR:—I have the pleasure to acknowledge receipt of your distinguished favor of the 19th ultimo.

I appreciate the sentiment that each religious society, church or denomination should be represented by one of its own number, who can write correctly, avoid misrepresentation and give his honest convictions of the matters stated. The world-wide calumnies and conflicting statements that have been written of our people and published in the encyclopædias, magazines and other publications throughout the land, awaken in one an appreciation of an opportunity to represent ourselves instead of being misrepresented by others.

I shall endeavor to furnish you an article as contemplated in your letter above referred to by the time named—January, 1898—meantime shall be pleased to receive any further suggestions that may appear of benefit to the purpose designed.

Sincerely and cordially yours,

[Signed] F. D. RICHARDS.

SALT LAKE CITY, UTAH, February 9, 1898.

Rev. Edmund Buckley, Ph. D.

*Editor Docent in Comparative Religion,
University of Chicago,*

MY DEAR SIR:—In compliance with your request of April 19th, 1897, I have the pleasure to forward you an historical statement of the

Church of Jesus Christ of Latter-day Saints, including its principles of faith, doctrines, ordinances, etc., and have endeavored to bring it within the limits indicated accompanying the request.

I sincerely hope and urgently request that you will grant me a full insertion of this clear, concise and comprehensive statement of our religion in your highly instructive and interesting publication.

Please inform me at your early convenience if I may be so favored, and oblige,

Yours very respectfully,

[Signed] F. D. RICHARDS.

Accept my grateful acknowledgement for the numbers of Comparative Religion. I intend to subscribe for the other literary numbers.

F. D. RICHARDS.

CHICAGO, February 14th, 1898.

Elder F. D. Richards,

Box 1678, Salt Lake City, Utah,

MY DEAR SIR:—We have received your article on the History of Mormonism, and are greatly obliged for the prompt and careful attention which you have given it. We have not yet received all of the manuscripts which go in the number containing your article, therefore, we are unable to tell just how much space we will have at our disposal for each article, but we shall try to publish your article in full, as requested. By the way, could you not send us some good illustrations or photographs of the Temple and Tabernacle, also of Brigham Young, and the present President of the Mormon Church, which we can publish in connection with the article? Good printed illustrations which we can reproduce would be preferable, but photographs would also answer our purpose. The cuts could be returned to you if desired.

Yours truly,

THE UNIVERSITY ASSOCIATION,

EDMUND BUCKLEY.

The photographs asked for were supplied by Elder Richards, and with the article appeared in the November number of *Progress*, and is here reproduced.

THE MORMON CHURCH.

The Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, was organized April 6th, 1830, at Fayette, Seneca County, New York, Joseph Smith, Jr., being accepted

as the first Elder and Oliver Cowdery as the second Elder of the Church. The members composing the body of the Church were believers in God the Father, in Jesus Christ His Son, and in the Holy Ghost. They had repented of their sins and had been baptized by immersion in water for the remission of sins and were confirmed members of the Church by the laying on of the hands of the Elders, who sealed upon them the gift of the Holy Ghost, with the privilege of receiving and enjoying all the gifts and powers which came from the possession of that Spirit in olden times. This was done by revelation and commandment of the Most High God, who, with Jesus Christ, His Son, had appeared to Joseph Smith in heavenly vision. An angel of God had also appeared to the youthful prophet and disclosed to him the spot where records of the original inhabitants of the American continent were hidden, which, after repeated visits and instructions from the angel, were delivered into his hands. They consisted of a number of metallic plates having the appearance of gold, on which were inscribed on both sides hieroglyphics narrating the history, travels, rise and fall of a colony brought upon this continent at the scattering of people from the tower of Babel, and of a later migration of Israelites from Jerusalem, when Zedekiah was king of Judah. The religion of those people was described and particulars were given of the establishment of the Church of Christ among them, by his appearance in person after his resurrection and ascension. With the plates was the Urim and Thummim, by means of which and the gift and power of God, Joseph Smith translated a portion of the record which had been abridged and compiled by a prophet among those ancient people named Mormon. The book thus translated is therefore called the Book of Mormon, and it has been published in several languages.

Previous to the organization of the Church, Joseph Smith and Oliver Cowdery had been visited by John the Baptist, who conferred upon them the Aaronic Priesthood, with the authority to baptize for the remission of sins; and also at a later date by Peter, James and John, who ordained them apostles of Jesus Christ, with authority to confer the Holy Ghost upon baptized, repentant believers, by the laying on of hands; also to organize and establish the Church of Christ in all its fullness preparatory to the second advent of the Savior. Guided by the spirit of revelation, the prophet, seer

and revelator, Joseph Smith, proceeded to fulfill his mission. The Gospel was preached, the Holy Ghost was poured out upon converts and was manifested in healings, miracles, tongues, interpretations, prophecy, visions, and all the gifts enjoyed in the primitive Christian Church. Men were called by revelation to fill the various offices of the Church, including Apostles, Seventies, Elders, Priests, Teachers and Deacons, Bishops, Evangelists, etc., and missionaries were sent out into the world to preach the Gospel without "purse or scrip." People who received their testimony that the Gospel and Church of Christ had been restored to earth, obtained a witness from God, personally, of the truth of these things, and as the elect of God, gathered from all parts of the earth to the bosom of the Church in America.

Persecution raged against the Church from the beginning. All kinds of misrepresentation were resorted to by its enemies. The Saints were driven from their possessions in Missouri and afterwards in Illinois; many of them were slaughtered by mobs, their property was confiscated, and in 1844, on June 27th, the Prophet Joseph Smith and his brother Hyrum were shot to death by mobocrats with blackened faces, at Carthage, Illinois. Subsequently the body of the Saints were driven from the city of Nauvoo, which they had built on the banks of the Mississippi, and under the leadership of Brigham Young, who was the President of the Twelve Apostles, the persecuted Saints made their way to Winter Quarters, on the banks of the Missouri river, near where Council Bluffs now stands. It was there that the Mormon Battallion of five hundred able-bodied men were enlisted, at the call of the President of the United States, to aid their country in the war with Mexico. They were the strength of the body of the Church, but, were parted with in the true spirit of patriotism. They made an unparalleled march across the deserts to their destination, leaving their families to struggle for existence in that then unsettled region. In 1847 the famous journey from the Missouri river across the plains and mountains was accomplished by Brigham Young and the Pioneers, numbering one hundred and forty-three men, three women and two children. They reached the spot where Salt Lake City now stands, July 24th of that year. The great Temple, costing more than three million

dollars, rears its towers on the spot where Brigham Young declared at that time, "Here we will build the Temple of our God."

The Church of Jesus Christ of Latter-day Saints has now its branches in all the civilized nations and upon many islands of the sea. It has sixteen hundred Elders in the mission field, laboring without pay. Its membership numbers about 300,000. It has four magnificent Temples, in which are administered ordinances for the living and the dead. It is presided over by Lorenzo Snow, George Q. Cannon and Joseph F. Smith, Apostles of Jesus Christ, holding the keys of the kingdom of heaven, with the binding and loosing power which Christ conferred upon Peter, James and John, and which they restored to earth. It has Twelve Apostles to open the door of the kingdom in all nations and set in order the affairs of the Church. It has all the orders of the Christian ministry and priesthood which were in the Church during the first century of the Christian era. It administers the same ordinances and enjoys the same unity, power, spiritual gifts and divine communications as were then bestowed.

Mormonism affirms the personality of God and the universal diffusion of his Spirit as the life and light of all things. It teaches that the spirit of man is the offspring of God, and existed as a living entity before the incorporation in a mortal body; that it will not only continue after death, but will be clothed upon with a resurrected body in such degree of glory and progress as it shall be fitted for by the deeds done in the flesh; that all mankind will be raised from the dead, and be judged according to their works; that in order to gain the celestial or highest degree of glory, men and women must be born of water, by baptism, and of the Spirit, by the gift of the Holy Ghost, obtained through the laying on of hands, and must then "live by every word that proceedeth out of the mouth of God;" that punishment will be awarded to the wicked according to their demerits; that while God's punishment is eternal, because he is the eternal lawgiver, sinners receive of that punishment in degree and for the necessary time to bring them to repentance and reformation; that the Gospel preached to men in the flesh is and will be preached to those in the spirit who have departed from the body without the opportunity of receiving the pure truth as revealed from heaven; that the living Saints may officiate in

sacred places in behalf of their dead ancestors and relatives in the ordinances necessary for salvation; that the coming of the Savior to reign as king of kings is near at hand, and that this Gospel of the kingdom is to be preached to all nations as a witness of his advent; that the kingdoms of this world will become the kingdom of God and his Christ; that Satan will be bound, the earth be cleansed from corruption and the glory of God will cover it as the waters cover the deep; and that eventually all mankind, with the exception of the sons of perdition, who sin against the Holy Ghost after having received it, will be saved in some degree of happiness, usefulness and glory.

Marriage among the Latter-day Saints is a sacrament. It is solemnized for time and for all eternity. It is sealed on earth by one having divine authority, and is therefore sealed in heaven. Death may part the pair for a time, but the bond being eternal, cannot be sundered by death or by any power that is not divine. This union of the sexes is essential to perfect exaltation in the celestial world. The marriage does not take place in or after the resurrection, but in this life, where the parties are tested in their probation. Those persons who arrive at no higher condition than that of angels, are ministering spirits unto the sons and daughters of God, who obtain "a far more and eternal and exceeding weight of glory." The redeemed and sanctified and crowned heirs of God and joint heirs with Jesus Christ dwell in the presence of the Father and the Son, and, at the head of their own posterity, "inherit all things" and reign as kings and priests unto God in everlasting glory, majesty and dominion.

The Prophet Joseph Smith, when asked for an epitome of the faith of the Latter-day Saints gave it in the following form:

ARTICLES OF FAITH.

1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that these ordinances are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, viz., Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healings, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of heaven.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiac glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things;" we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things.—*Joseph Smith.*

As to the personality of God the Father, the Latter-day Saints refer to the following:

"And God said, Let us make man in our image, after our likeness.

* * * So God created man in his own image, in the image of God created he him, male and female created he them." (Gen. i: 26, 27.

"For man indeed ought not to cover his head, forasmuch as he is the image and glory of God." (I Cor. xi; 7.)

"Then went up Moses and Aaron, Nadab and Abihu and seventy of

the elders of Israel, and they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." (Exodus xxiv; 9, 10.)

Jesus the Son of God is declared to be "The brightness of his glory and the express image of his person." (Heb. i; 3.)

"Who is the image of the invisible God, the first-born of every creature." (Col. i; 15.)

The omnipresence of God by his Spirit universally diffused, is thus declared:

"This is the light of Christ, as also he is in the sun and the light of the sun and the power by which it was made; also he is in the moon, and is the light of the moon and the power thereof by which it was made; as also the light of the stars and the power thereof by which they were made; and the earth also and the power thereof, even the earth upon which ye stand; and the light which now shineth, which giveth you light, is through him which enlighteneth your eyes, which is the same that quickeneth your understandings, which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Revelation to Joseph Smith, December 27, 1832.)

"And the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." (Gen. i; 2.)

"By his Spirit he hath garnished the heavens." (Job xxvi; 13.)

"Thou sendest forth thy Spirit, they [the beasts of the field] are created; and thou renewest the face of the earth." (Psalm civ; 30.)

"And shall put my Spirit in you and you shall live." (Ezek. xxxvii; 14.)

"There is a spirit in man and the inspiration of the Almighty giveth them understanding." (Job xxxii; 8.)

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh." (Joel ii; 28.)

"It is the Spirit that quickeneth." (John vi; 63.)

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God." (I Cor. ii; 10.)

That the spirits of men are the offspring of God, is shown in the following:

"And now verily I say unto you, I was in the beginning with the

Father and am the first-born; and all those who are begotten through me are partakers of the glory of the same and are the Church of the first-born. Ye were also in the beginning with the Father." (From revelation to Joseph Smith, May 6, 1833.)

"Furthermore we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" (Heb. xii; 9.)

"I ascend unto my Father and unto your Father; and to my God and to your God." (John xx; 17.)

"And again when he bringeth in the first begotten into the world," etc. (Heb. i; 6.)

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. * * * Wherefore in all things it behooveth him to be made like unto his brethren," etc. (Heb. ii; 14-17.)

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John iii; 2.)

"Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. * * * When the morning stars sang together and all the sons of God shouted for joy?" (Job xxxviii; 4-7.)

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." (Eccles. xii; 7.)

The resurrection of the body, extending to the resuscitation of all who have lived and died on earth, to be judged in the resurrected body for the deeds done in the natural body, is a scriptural doctrine, as may be seen from these texts:

"There is a space between death and the resurrection of the body and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be reunited both soul and body and be brought to stand before God and be judged according to their works. The soul shall be restored to the body and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame." (Book of Mormon, page 354.)

"Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous." (Ibid., page 267.)

"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that

have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v; 28, 29.)

"And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." (Rev. xx; 12.)

"There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differet from another star in glory; so also is the resurrection of the dead." (I Cor. xv; 41.)

That baptism of water and of the Holy Ghost is essential, the following show:

"Go ye into all the world, preach the Gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. And he that believeth and is baptized shall be saved, and he that believeth not shall be damned. * * * As I said to mine Apostles, I say unto you again, that every soul that believeth on your words and is baptized by water for the remission of sins, shall receive the Holy Ghost, and signs shall follow them that believe. * * * Verily, verily I say unto you, they that believe not on your words and are not baptized in water in my name for the remission of their sins, that they may receive the Holy Ghost, shall be damned and shall not come into my Father's kingdom." (Revelation to Joseph Smith, November, 1831.)

"Jesus answered, verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John iii; 5.)

"Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi; 15, 16.)

"Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii; 37, 38.)

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. * * * Then laid they their hands on them and they received the Holy Ghost." (Acts viii; 12-18.)

That this Gospel will be preached to all people, both living and dead, see the following:

"For Christ also hath suffered for sins, the just for the unjust, that

he might bring us to God; being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water." (1 Peter iii; 18-20.)

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (Ibid. iv; 6.)

The living Saints may perform ordinances for the repentant dead:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. xv; 19.)

"And saviors shall come up on Mount Zion to judge the Mount of Esau and the kingdom shall be the Lord's." (Obadiah i; 21.)

"God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi; 40.)

That the true Gospel is to be preached to prepare the way for Christ's coming and the end of the world, see the following:

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." (Matt. xxvi. 14.)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying with a loud voice Fear God and give glory to him, for the hour of his judgment is come." (Rev. xiv; 6. 7.)

That Satan will be bound, the earth be cleansed from corruption, the kingdoms of this world become the kingdom of our God, and that the reign of Christ and his triumph over error and Satan shall be complete and universal, are supported by the following texts:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan and bound him a thousand years.

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the

thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. xx; 1-3.)

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death." (Rev. xx; 13, 14.)

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. xxi; 3, 4.)

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

"Looking for and hasting unto the coming of the day of God, wherein, the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter iii; 10-13.)

"Behold the Lord maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

"And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

"The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish.

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isaiah xxiv; 1-6.)

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

"And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." (Isaiah xxiv; 21-23.)

"And at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians ii; 10, 11.)

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Daniel ii; 44.)

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

"And there was given him dominions, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel vii; 13, 14.)

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isaiah lxv; 25.)

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. (Isaiah lxvi; 22.)

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death.

"For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him.

"And when all things shall be subdued unto him, then shall the Son

also himself be subject unto him that put all things under him, that God may be all in all." (Cor. xv; 24-28.)

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

"It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

"The first man is of the earth, earthy: the second man is the Lord from heaven.

"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

"Behold I show you a mystery: We shall not all sleep but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I. Cor. xv; 41-54.)

As to eternal marriage and the glory and dominion of the redeemed, it will be seen that when the first marriage was performed in Eden, the pair were immortal. Death came by sin, but life was restored through the atonement. Adam and Eve are therefore man and wife for eternity.

"And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." (Gen. ii; 22.)

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. i; 27, 28.)

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.'" (I Cor. xv; 21, 22.)

"Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." (I Cor. xi; 11.)

"And I saw thrones, and they sat upon them, and judgment was given them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx; 4-6.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God kings and priests: we shall reign on the earth. (Rev. v; 9, 10.)

"And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

"And he said unto me, It is done. I am Alpha and Omega, the

beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi; 3-7.)*

A DREAM OF YOUTH.

(Written for the Era.)

A dream of youth well nigh forgot,
Comes o'er me like a new-born thought.
A dream to me that now doth seem
'Twas much akin to Jacob's dream—
In which a ladder stretched on high
Connection made 'twixt earth and sky.
Not mine a ladder, but a stairway wide,
Bannistered well on either side.
That once, when started on the way,
'Twas easy in the right to stay.
'Twas years of toil to reach the strand,
Where an angel beckoned with outstretched hand
To me, who stood in doubt and fear,
A boy, to choose twixt "Far" and "Near,"
The "Near" the earth, the joys of man,
Which well have proved themselves a ban.
The "Far," the sky, where immortals dwell—
I fain no more my dream would tell.
For lingering there twixt doubt and fear
I saw the stairway disappear—

* We suggest that in missions where the Elders are publishing tracts setting forth briefly the history and doctrines of the church, they could not do better than to publish the above article as a tract.—*Editor.*

The angel faded as fade the stars
At the approach of day!

* * * *

This dream was in my early youth.
Not mine to realize the truth
My dream had taught me, but I went
Down life's wrong way with nature bent—
Refusing to receive the truth,
That if I started in my youth
Upon the way which leads to God,
'Twere easy to hold fast the "Iron Rod,"*
Which leads into the courts above,
Made happy by divinest love.

* * * *

I failed, did wrong—am struggling yet
Back in God's highway to get.
But hard it is when once we stray
Back to the light to find our way!

ANON.

* Meaning the word of God. The simile is taken from the Book of Mormon.

ABDALLAH AND SABAT.

A TALE.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and visit foreign countries. They were both zealous Mohammedans. Sabat was son of Ibrahim Sabat, a noble family of the line of Beni Sabat, who trace their pedigree to Mohammed. The two friends left Arabia, after paying their adorations at the tomb of their prophet, and traveled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zeman Shah, king of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith, by the perusal of a Bible, (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mohammedan states, it was then death for a man of rank to become a Christian. Abdallah endeavored for a time to conceal his conversion; but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. "But, sir," said Sabat, when relating the story himself, "I had no pity. I caused my servants to seize him, and I delivered him up to Marad Shah, king of Bochara. He was sen-

tenced to die, and a herald went through the city of Bochara, announcing the time of execution. An immense multitude attended, and the chief men of the city. I also went, and stood near Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he (as if the proposition were impossible to be complied with), 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side, but with little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked up steadfastly towards heaven like Stephen, the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, sir," said Sabat, in his imperfect English, "he never changed, he never changed! And when he bowed his head to receive the blow of death all Bochara seemed to say, 'What new thing is this?'"

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He traveled from place to place seeking rest and finding none. At last he thought he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a mufti, or expounder of the Mohammedan law, his great learning and respectable station in his own country rendering him well qualified for that office. And now the period of his conversion drew near. While he was at Visagapatam, in the northern Circars, exercising his professional duties, Providence brought in his way the New Testament, in the Arabic language. He read it with deep thought, the Koran lying before him. He compared them together with patience and solicitude, and at length the truth of the gospel fell on his mind, as he expressed it, like a flood of light. Soon afterwards, he proceeded to Madras, a journey of three hundred miles, to seek Christian baptism, and having made a public confession of his faith, he was baptized in the English church at that place, by the name of Nathaniel, in the twenty-seventh year of his age. When his family in Arabia heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother

to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam his brother presented himself in the disguise of a faquir, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother! The assassin would have become the victim of public justice; but Sabat interceded for him, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

When Sabat forgave and interceded for his brother, he was no longer the fanatic pitiless Mohammedan, but the professor of a religion which teaches mercy and forgiveness to our most implacable enemies.

ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

FULFILLMENT OF DREAMS.

BY ELDER M. F. COWLEY.

On the 5th day of July, 1876, I was told by the Patriarch Wm. McBride, "Thou must prepare thy mind, for the time is not far distant when thou shalt be called into the ministry, and shalt travel much for the Gospel's sake both at home and abroad." From my earliest remembrances I had anticipated that at some future time, I would, like other young men, be called to "fill a mission," but from the time the Patriarch uttered the words quoted above upon my head, the spirit of studying the Scriptures and preparing my heart for the work, rested upon me more intensely than ever before. Accordingly I studied and memorized many passages of Scripture upon the fundamental principles of the Gospel, which proved to be of inestimable value to me in subsequent years. The latter part of January, 1878, I was called to perform a mission in the Southern States. About that time Elder John Morgan was called to preside over the Southern States Mission. Before leaving home President Morgan was very careful to teach myself and others the absolute necessity of traveling without "purse or scrip," and to avoid sending home for money, stating that those who had been supplied with means from home, and depended upon that means for support in the missionary field had blocked up the

way of receiving testimonies, by the direct manifestations of God's power in their behalf, and in too many instances had made total failures of their missions. This counsel made a deep impression upon my mind, and I felt determined to carry it out. While this was a good resolution, it was probably made, as proven by subsequent events, too much in the same spirit of self-reliance which actuated Peter when he said to his Lord and Master, "Though all men deny thee yet will I not."

Elder Henry W. Barnett and myself left Salt Lake City, February 24th, 1878, for the South, with instructions to spend some time in Graves County, Kentucky, among the relatives of Elder Samuel R. Turnbow of this city, and from whose nephew B. R. Turnbow, the Elders had received an invitation to visit. If we found no encouraging field of labor there we were to proceed to the State of Virginia. We spent one month in Kentucky, and held a number of public meetings and Gospel conversations. My companion felt impressed that we should go to Virginia, and started for that field about April 1st. Not having a very liberal supply of money we traveled by steamboat instead of rail from Paducah, Ky., to Nashville, Tennessee. From thence we proceeded by rail to Chattanooga, where we found ourselves in a strange city without sufficient means to pay our way to Big Lick, our railroad destination in the State of Virginia. We had enough, however, to pay for lodging a few days, and obtain a little food each day. We had addresses of members of the Church in Kentucky and Virginia, and concluded to write them for means, as a loan, to help us to our field of labor. We did so, but in every instance failed to procure assistance, and in some instances received no response to our letters. In the meantime the little money we had was well nigh exhausted, until we had to get trusted for our lodging, and for food expended sometimes five cents, sometimes ten cents a day each for a few crackers and a little cheese or a bowl of bread and milk. While in this straightened situation, I dreamed that I was housed up in a room where there was no air, and in struggling for breath I would turn to the North, then to the East, then to the South, but in vain, until I turned my face to the West, when it seemed that an opening was made in the enclosure and I breathed with freedom. Upon awakening I felt very depressed, for it seemed to me that the

dream meant that while we had friends North of us in Kentucky, East in Virginia, and South in Georgia, the only hope was to write home for money and this I fought against with a strong resolution. Again, I slept and dreamed that I received two letters from home in the same mail, one was a pale, cream-colored envelope, the other, the old-fashioned deep yellow, and addressed to me in my mother's hand-writing. When I awoke in the morning I was still depressed, for while the dreams were clear to my mind as having a decided importance, it was against my inclination to write home for money, so I held out for several days, and did not tell my companion the dream. In a few days, however, Elder Barnett made a remark to me, which impressed me that it was my duty to write for means, which I did, and when the answer came, there were two letters instead of one. One was contained in a pale, cream-colored envelope, the other a deep yellow, addressed to me in my mother's hand-writing, in all particulars just as I had seen it in my dream, and containing means for our assistance.

During a six weeks' sojourn in Chattanooga without friends and short of means, I also had a dream which was given to me more than once, and which many Elders also experience, and that was that I was home from my mission before my time; and any Elder who has such a manifestation knows what remorse and sorrow rests upon him while in the dream, and what joy and peace fills his soul when he awakes and finds himself still far away from home and kindred where duty casts his lot. In one of these dreams I saw President John Taylor, and was very fearful of meeting him lest he should chide me for being home too soon; but when he spoke, he smiled and in terms of kindness said, "Well you're home, are you; you can prepare to go to Georgia now." I finished my mission, was honorably released, and was home a little less than six months, when I was called again to the Southern States. Having been so greatly blessed in Virginia, having so many friends there, I naturally inclined to go there on my second mission, but President Morgan did not want me to return to that field but assigned me to the State of Georgia to labor with Brother John W. Taylor. Thus fulfilling my dream, though President Morgan knew nothing of the dream until after its fulfillment.

To some these manifestations may appear childlike and

simple. Suppose they do; we are all children—"children of a larger growth." The Prophet Joseph Smith said if the Lord should speak to a child he would speak as a child, that the child might understand.

The lessons I learned by my experience of trial and dreams in Chattanooga were very useful. The experience taught me that while a doctrine is true and designed to be continuous, such as the injunction to travel without "purse and scrip," no man can carry it out by his own strength, it must be done by the help of the Lord, or it can not be done at all. It is one thing to know the truth of a doctrine in theory; it is another thing to know how to rightly apply it.

The manifestation of being home before the right time so filled me with chagrin and sorrow, that I was constantly buoyed up with courage to discharge my duty and be contented in my field of labor until honorably released to return to my mountain home.

NIGHT.

Deep in the starry silence of the night
Breathes low the mystery of Life and Death,
While o'er the darkened waters wandereth
A voiceless spirit, veiled from mortal sight.
Upheld, enfolded in the encircling height
Of heaven, the hushed Earth softly draws her breath,
And in the holy stillness listeneth
To sweeping wings of far-off worlds in flight.
Beauty ascends in elemental prayer:
Lifted in worship, lost in wonderment,
I join in Nature's night antiphony
That vibrates in the calm and sentient air;
And through the veil of darkness am content
To touch the garment of Eternity.

SELECTED.

EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

LETTER II.

DEAR BROTHER:—

In the last *Messenger and Advocate* I promised to commence a more particular or minute history of the rise and progress of the Church of Latter-day Saints; and publish, for the benefit of inquirers, and all who are disposed to learn. There are certain facts relative to the works of God worthy the consideration and observance of every individual, and every society:—They are that he never works in the dark—his works are always performed in a clear, intelligible manner; and another point is, that he never works in vain. This is not the case with men; but might it not be? When the Lord works, he accomplishes his purposes, and the effects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and beautify my narrative with a relation of the faith of Enoch, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life forever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall

rock from their base to their center; the nations of the righteous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, to receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instructions to Moses and Aaron; of the perplexities and discouragements which came from Israel for their transgressions; their organizations upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations whenever God has established his church among men, that should I have occasion to recur to either age, and particularly to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular systems of the day. I cannot reasonably expect, then, that the large majority of professors will be willing to listen to my argument for a moment, as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth. Of this I may say as Tertullian said to the emperor when writing in defense of the saints in his day: “Whoever looked well into our religion that did not embrace it?”

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced and the harsher the means

employed to effect its extinction, the more numerous are its votaries. It is not the vain cry of "delusion" from the giddy multitude; it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings, nor emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible: that light which enlightens men, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth (without which the former could not exist,) and the same peculiarities are apparant. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies; its advocates and its opponents. But the thousands of years which have come and gone, have left it unaltered; the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart unweakened. The many oppositions which have encountered it; the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpaired, its beauty untarnished, and its excellence as excellent; while its certainty is the same, and its foundation upheld by the hand of God!

One peculiarity of men I wish to notice in the early part of my narrative.—So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation to boast of, or extol the acts of the former. In this respect I wish it to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their society, worth,

and counsel, they were ready to exclaim, "how great and inestimable were their qualities, and how precious is their memory!"

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchres of the prophets, and condemn their fathers for putting them to death; making important boasts of their righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world! No wonder that the inquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death. Why were not all converted in his day and taken with him to glory? Noah it is said, was perfect in his generation: and it is plain that he had communion with his Maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world. Why were not the world converted, that the flood might have been stayed? Men, from the days of our father Abraham, have talked, boasted, and extolled his faith: and he is even represented in the scriptures—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by our Lord, "How can the children of the bride-chamber mourn while the bridegroom is with them?" It is said, that he traveled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, etc. The people saw and heard—they were particularly benefited many of them, by being healed of infirmities, and diseases; of plagues and devils; they saw him walk upon the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was

fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamity would fall upon the people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears that they, as others were before them, were looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the life of one equally as precious as the other? and is not the truth just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing.—No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men, who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulchre is garnished while the latter is deprived a dwelling among men, or even an existence upon earth! Such is a specimen of the depravity and inconsistency of men, and such has been their conduct toward the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that he came neither eating bread nor drinking wine. In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines he advocated—they wanted an excuse, and they soon found one—"He hath a devil!" And who among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fashion of a man; he ate, drank, and walked about as a man, and they said, "Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners!" You see an excuse was wanting, but not long wanting till it was found—who would follow a dissipated leader? or who, among the righteous Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners, and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanor might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner and an accomplice of Beelzebub, the prince of devils!

If singularity of appearance, of difference of manners would command respect, certainly John would have been revered, and heard. To see one dressed so ridiculously, eating no common food, neither drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise doctors, the righteous scribes, and declaring, at the same time that the Lord's kingdom would soon appear could not be borne—he must not teach—he must not assume—he must not attempt to lead the people after him—"He hath a devil."

The Jews were willing, (professedly so,) to believe the ancient prophets, and follow the direction of heaven as delivered to the world by them; but when one came teaching the same doctrines,

and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse in this respect—if they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word; or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners!

When looking over the sacred scriptures, we seem to forget that they were given through men of imperfections, and subject to passions. It is a general belief that the ancient prophets were perfect—that no stain or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias (Elijah) was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayers it rained not on the earth by the space of three years and a half.

There can be no doubt that those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect. The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose, that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of his

mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a propitiation for our sins; that he rose triumphant and victorious over the grave and him that has the power of death. This, man could not do—it required a perfect sacrifice—man is imperfect; it required a spotless offering—man is not spotless; it required an infinite atonement—man is mortal!

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of them. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not rumor though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of one's merits or demerits. If it is, we erect an altar upon which we sacrifice the most perfect of men and establish a criterion by which the "vilest of the vile" may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed.

ANSWERS TO INTERESTING QUESTIONS.

BY ELDER C. W. PENROSE, ASSISTANT CHURCH HISTORIAN.

[Some time ago a gentleman in Shirley, Massachusetts, wrote to President Lorenzo Snow for information concerning "Mormonism;" in answer some literature was sent to the gentleman which gave rise to the following correspondence which is self-explanatory.—EDITORS.]

SHIRLEY, MASS., NOV. 29TH, 1898.

Lorenzo Snow, President Mormon Church:

FRIEND: I acknowledge with thanks the receipt of pamphlet entitled "Voice of Warning," and twelve numbers of "Rays of Light." I have been much interested in reading this matter and although it is rather out of the course of my usual line of thought I yet recognize a ray or two of light. To say the least, your system seems worthy of investigation, and as I have been for some years past and still am a seeker after truth I would ask the privilege of corresponding with some intelligent mind of your faith. I desire to become satisfied as to whether or not I am called to be a partaker with you in your sphere of action. There are some points not touched upon in the pamphlets sent which I would like to know about and think a good way would be to ask questions. In this way you will comprehend the bent of my thought and I shall come to an understanding of your faith. If you will kindly answer clearly and to the point, I shall be greatly obliged.

THE QUESTIONS.

1. At the present time are there any among you who are able and who do cast out devils, speak with new tongues, handle deadly

things without harm, and heal physical diseases by laying on of hands?

2. Are there any medical doctors and lawyers among you who practice their profession?

3. Do you recognize community of goods to be an essential doctrine of Christianity? Is your system communistic? If not how do you explain the following: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common." "Neither was there any among them that lacked," etc. The Acts, 32: 34th and 35th verses. Kindly explain your system, if neither communistic nor competitive.

4. Do you practice polygamy, and if so, where in the teachings of Jesus Christ do you find authority for such practice? Kindly give me your views on the sex question and reasons for polygamy.

5. How do you explain the following: "But he said unto them, all men cannot receive this saying save they to whom it is given." "For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it"? Matthew xix: 11th and 12th verses.

6. How do you explain the following: "Jesus answered and said unto them, ye do err not knowing the scriptures, nor the power of God." "For in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven"? Matthew xxii: 29th and 30th verses. What do you understand by the word "resurrection" as used here?

7. Explain the following: "But as the days of Noe were, so shall also the coming of the Son of man be." "For as in the days that were before the flood, they were eating and drinking and giving in marriage until the day that Noe entered into the ark." Matthew xxiv: 37th and 38th verses.

8. Explain the following: "For when they shall rise from the dead they neither marry nor are given in marriage but are as the angels which are in heaven." Mark xii: 25th verse. What do you understand by the word "dead" as used in this verse?

9. Explain the following: "And he stretched forth his hand

toward his disciples and said, Behold my mother and my brethren. For whosoever shall do the will of my Father," etc. Matthew xii: 49th and 50th verses.

10. Explain: "I am come not to send peace but a sword. For I am come to set a man at variance against his father and a daughter against her mother," etc. Matthew x: 34th to 39th verses.

If you have greater light than I am already in possession of and can demonstrate a purer, holier life I am willing to acknowledge it.

Sincerely in truth I remain,

E. J. S.

SALT LAKE CITY, UTAH, DEC. 29, 1898.

Mr. E. J. S.:

DEAR FRIEND: A letter of inquiry addressed by you to President Lorenzo Snow has been handed to me to answer, as President Snow has been too busy to give it his personal attention. This will account for the delay in replying to your questions.

THE ANSWERS.

First: You ask if there are any among us who are able to cast out devils, speak with new tongues, heal diseases by laying on hands, etc. *Answer:* The promise of Jesus Christ to "them that believe" (Mark xvi: 17, 18) has been fulfilled to the letter in the Church of Jesus Christ of Latter-day Saints, as it was among the saints in former days. There have been and are frequent manifestations of the power of God through faith among the members of this Church. No one claims to have such power in and of himself. It is of God, obtained by individual faith.

Second: Yes, there are medical doctors and lawyers among us who practice their profession.

Third: We do not recognize "community of goods as an essential doctrine of Christianity." The passages in Acts iii simply relate what took place in the days of the Apostles. Communism is not taught in the New Testament nor believed in by the Latter-day Saints. At present every person enjoys the right of property.

Each owns that which he accumulates, one-tenth of his increase being donated to the Church, the authorities of which see that the poor are properly supplied. Our system contemplates a more perfect social order, in which every man will be a steward over that which is placed in his possession, the ownership being recognized as in the Lord. The earth and the fullness thereof are his. Each steward will receive his support out of the means which he handles, the increase and surplus being held by the Church, for the benefit of the whole body of its recognized members, he giving an annual account of his stewardship. This is but a very brief outline of the plan revealed for the future government of the Saints financially, which cannot be fully carried out in the present condition of statutory enactments.

Fourth: Polygamy, that is the marrying of plural wives, is not now practiced in this Church. The law of the Lord requires the Saints to be obedient to the laws of the land in whatever nation they reside. The secular law being against this practice, it is now prohibited both by Church and State.

Fifth: The meaning of Matthew xix: 11, 12 is obvious, except that part of it which speaks of those who "have made themselves eunuchs for the kingdom of heaven's sake." This means that some men have devoted themselves to laboring for the interests and salvation of mankind to the extent that they do not marry, but continue in the ministry and sacrifice themselves; so that it may be said of them, figuratively, that they have made themselves eunuchs for the kingdom of heaven's sake. As Jesus said, "There are few that can receive this," and practice it.

Sixth: The meaning of the word "resurrection" in Matthew xx: 29, 30 is the state of mankind after they are raised from the dead (see John v: 28, 29; Revelation xx.) Marrying and giving in marriage is not ordained for that state. It is an ordinance for this life, established in the Garden of Eden before death entered into the world. Adam and Eve were made one by a divine ceremony, and as "the man is not without the woman, neither the woman without the man in the Lord," (I. Cor. xi: 11.) Adam and Eve will be one flesh in the resurrection state. So with all pairs married under the same law, that which is sealed on earth being sealed in heaven. The people about whom Jesus Christ was speaking, as

recorded in the passage you quote, were not in the sacred relation herein referred to. Therefore, in the world to come they will be "as the angels," who are separate and single and are ministering spirits unto those who are worthy of "a far more and eternal and exceeding weight of glory."

Seventh: The meaning of Matt. xxiv: 27, 28, is that the destruction of the wicked at the time of the coming of the Son of Man will be as sudden, and overtake them as surely and completely, as the destruction that came by the flood in the days of Noah, (see II. Thess. i: 7, 10.) As the preaching of Noah by revelation from God preceded the destruction by the flood, so the preaching of the Gospel by revelation from God in the latter days precedes the destruction of the wicked at the time of the Lord's advent.

Eighth: The word "dead" in Mark xii: 25, means the condition of the body in the grave when the spirit has departed. "The body without the spirit is dead," (James ii: 26.)

Ninth: The meaning of Matt. xii: 49, 50, is that Christ regards those who keep the commandments of God and do the Father's will, as dearer to him than blood relations who do not obey the Gospel and walk in the ways of the Lord. The meaning of Matt. x: 34, 39, is that Christ came to introduce light and truth and the power of God. These are opposed to darkness, error and the power of the devil. These opposites cannot harmonize. They, therefore, create commotion. When people of the same family are divided on these lines, those who receive the Gospel are hated and fought against by those who receive it not, and thus in many cases the father is against the son, the mother against the daughter, and "a man's greatest foes are they of his own household."

That the Lord, in his infinite mercy to the earth's inhabitants, has revealed a greater light than was in the world previous to the ushering in of this last dispensation, is evident to all who are seeking sincerely for the light that cometh from above. As to "demonstrating a purer, holier life" than yours, or that of any other person, we have nothing which we desire to offer. We have no boasting on that subject. Each man's life is open to his God, who is the supreme judge of men's acts. To him we will have to give account. We are not posing before the world as beings of peculiar sanctity above our fellow-men, nor do we exclaim, "I am holier

than thou." We do say that God, through Jesus Christ his Son, has opened the dispensation of the fullness of times by Joseph Smith the Prophet of the latter days and his successors, and that the truths connected therewith are offered freely to all mankind to receive or reject them as they will. We know that this work is of God, and we testify of this in all solemnity and soberness. May the Lord open your eyes to see this glorious light and incline your heart to receive and obey the truth as it is in Christ Jesus!

Yours sincerely,

C. W. PENROSE.

HABITS.

A. WOOTTON.

The tendency of habits of action as well as of thought to repeat themselves uncsciously should teach the necessity of forming only such habits as we would be willing to have repeated anywhere, in any company and in the broad light of day.

No habit of speech or action should be indulged in at home that would bring chagrin if repeated abroad; and that which is done in the dark should be of such a character that unconscious repetition in the daylight or before the world would not bring a blush of shame to the cheek.

Building habits is virtually character building, and character is something as lasting as eternity, so that negligence in the smaller details will seriously mar the beautiful whole, as the slightest daub on a masterpiece of art would seriously detract from its beauty and reduce its market value to a minimum.

A blemish on a beautiful picture tends to mar its beauty in direct proportion to the artistic perfection displayed in the picture as a whole; so also the slightest deformity appears more conspicuous as the character approaches the highest ideal.

LIVES OF THE APOSTLES.

II.

JAMES AND JOHN.

BY PROFESSOR WILLARD DONE, PRESIDENT OF LATTER-DAY SAINTS'
COLLEGE, SALT LAKE CITY.

The two sons of Zebedee were so closely associated during the life of Christ, and one of them, James, met a martyr's death so early in the ministry of the Apostles that it seems permissible to combine their lives into one account.

Like Peter, they were fishermen on the Sea of Galilee, and, no doubt, natives of the same village, Bethsaida. Like Peter, too, they first came into prominence in connection with their discipleship to John the Baptist, at the time of the baptism of Christ. That John is "that other disciple" referred to in his own account of that event, there can be little doubt. From this time he and his brother, together with Peter and Andrew, were devoted followers of Christ. Their call to the active ministry occurred simultaneously with that of Peter and Andrew, all four, indeed, being called through the same miracle. From thenceforth the lives of Peter, James, and John were indissolubly united. These three were present at the raising of the daughter of Jairus from the dead, the transfiguration, and the silent vigil in Gethsemane.

James and John, however, did not come into quite the prominence attained by the bolder and more assertive Peter. Hence their names are not so often particularized by the evangelists. But we are not to make the mistake of concluding from this cir-

cumstance that these two were lacking in force and fire. The title applied to them, "Boanerges," (sons of thunder,) would indicate the contrary. Two incidents which occurred during the life of Jesus illustrate this forcefulness. On one occasion, while the Lord and the Apostles were traveling through Samaria, a request was sent ahead for entertainment at one of the small villages. To the intense surprise and indignation of the disciples, this entertainment was refused. In the eyes of the Apostles a double offense was committed by those Samaritans. They had broken the strict rule of eastern hospitality, which demands food and shelter for the traveler, no matter how poor and mean. They had also shown disrespect for the Messiah, whom his followers had learned by infallible signs and testimonies, to regard as of higher authority than any of the prophets who had preceded him. Since, therefore, doubtless in this very region, Elijah had called down fire from heaven by which one hundred and two men were consumed, (II. Kings 1: 10-12,) James and John thought the present case even more deserving of punishment. Hence their indignant question, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" The answer of our Lord, dissuading and rebuking them, is characteristic of his love and forgiveness.

According to some authorities it was a short time after this event that James and John again came into prominence on account of the ambition of their mother, Salome. The manner of Christ's approaching death, and the nature of the kingdom into which he was about to enter, had doubtless become quite well known to his disciples. Whether or not Salome was acquainted with these points is not known. There is no doubt, however, that she knew the greatness of his destiny, and how desirable it would be to be associated with him therein. Therefore she came to him and preferred the ambitious request, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." When the two men assured him that they would be able to endure the drinking of his cup and the partaking of his baptism, he dismissed them with the assurance that only the Father could decide who should exercise authority in the kingdom. He assuaged the rising indignation of the other ten by showing

them the difference between his kingdom and those of the gentiles, the ruler in the latter exercising dominion, while those in the former were to be servants of all. Surely there could be no more effectual cure for ambition than this.

After this event, James fell into obscurity, being no more mentioned by name by any of the evangelists, except in connection with the prediction of the fall of Jerusalem and with the agony in Gethsemane. Of course, he was with Jesus and the other Apostles in all the transactions of the eventful week preceding the crucifixion, and on the occasion of the various appearances of the Savior to the Apostles. In fact, one of these appearances was to James individually, as testified by Paul (I. Cor. 15: 7.) James is next mentioned in the list of Apostles in the first chapter of Acts, and then he is spoken of no more until brief mention is made of his martyrdom. "And he [Herod] killed James, the brother of John, with the sword," (Acts 12: 2.) This event occurred probably as early as 44 A. D. James therefore has the distinction of being the first Apostolic martyr. It is unfortunate that so notable an event should receive such brief treatment at the hands of the historian. Tradition, however, has attempted to fill in the details. It is asserted that the officer who had the distinguished martyr in charge, was so impressed with his dignified fortitude that he was converted to Christianity, and was beheaded at the same time as James. The legend is related by Clement of Alexandria, and preserved by Eusebius in these words: "The accuser of the Apostle, beholding his confession and moved thereby, confessed that he too was a Christian. So they were both led away to execution together, and on the road the accuser asked James for forgiveness. Gazing on him for a little while, he said, 'Peace be with thee,' and kissed him. And then they were both beheaded together."

This martyrdom of James is one of the strongest testimonies to his prominence and importance among the Apostles, and does much to correct the impression naturally formed by the lack of prominent mention of him by the evangelists. Surely, since Herod undertook this persecution for the sake of gaining the favor of the Jews, and since, no doubt, he could choose the victim, he would surely select one of the most influential and prominent of the

Apostles. His selection of James, therefore, is a high tribute to the Apostle's worth and dignity.

Considerable prominence is given to John in connection with the closing events of the life of Jesus, and also the labors of the Apostles. At the last supper he reclined next to Jesus, and heard some details of the conversation which no doubt escaped the ears of the other Apostles. Prominent among these was the reference to the betrayal wrought by Judas of Kerioth. We cannot help thinking that if the head-strong, self-assertive Peter had heard Christ's injunction to Judas, "That thou doest, do quickly," and had understood its import as John seems to have done, there might have been an interference with the traitor's carefully laid plan of betrayal. We are also very much interested in the record John has kept of the wonderful discourse and impressive prayer of our Lord on that solemn occasion.

When Jesus was taken and led away to his trial, John was the only one of the Apostles to remain in his immediate company. Being, as he himself says, "known to the high priest," he was admitted to the house of that officer, where the first stage of the trial took place. From there John followed the Master through the tragic events of that forenoon, to Calvary. He stood within ear-shot with the women, probably his own mother, the mother of Jesus, Mary, the wife of Cleophas, and Mary Magdalene, during the awful agony of the cross. It was here that the touching incident occurred of Jesus consigning his heart-broken mother to John's care. His impressive words to his mother, "Woman, behold thy son," and to John, "Son, behold thy mother," seem to have been the signal for John to lead Mary away, so that she might not witness the death struggle. It is supposed that John immediately took Mary to his own house in Jerusalem, and remained in close attendance upon her until her death, leaving his home for no great length of time during that period.

Together with Peter, John visited the sepulchre just after the resurrection of Jesus, and was therefore one of the first witnesses of that event. He was also in company with Peter, John, Thomas and Nathanael on the sea of Galilee, when the notable appearance of the resurrected Lord occurred there. John comes into special prominence in connection with this event, because of the predic-

tion that he should remain upon the earth until Christ's second coming.

The next personal mention of John is in connection with the healing of the lame man by Peter, at the "Beautiful Gate" of the temple. John witnessed this miracle, went with Peter into the temple, and endured, with him, the taunts and abuse heaped upon them by the Jews, joining with him in the determination to "obey God rather than men," in preaching Christ. John accompanied Peter to Samaria, to confer the Holy Ghost on those whom Philip had baptized. This is the last mention of John in the Acts, although Paul refers to him as one of the three "pillar Apostles" at Jerusalem (Peter, James and John) on the occasion of his visit there. (Gal. 2: 9.)

For information regarding the subsequent life of John we are entirely dependent upon tradition. It is, necessarily, difficult to determine what legends out of the many clustering about his name are based on fact, and what ones on imagination. The only safe course to follow is to accept, conditionally, those which are supported by the greatest mass of evidence, and reject, also conditionally, the others. In pursuance of this plan, those traditions which are most worthy of belief will be named first, the less likely ones being afterwards particularized.

He is said to have remained at Jerusalem until about the year 68 B. C., or about eighteen years after the visit of the Apostle Paul above referred to. What the motive was for his leaving Jerusalem is not conjectured. It is even uncertain where he went. Some authorities are of opinion that he went to Rome, others, to Ephesus. The main reason for supposing that he went to Rome is the graphic description he gives of the Neronian persecutions of the Christians, (Rev.) which argues strongly for his having witnessed those cruelties. It is supposed, too, that he resided at Ephesus before his removal to Patmos, this latter event occurring, according to the general presumption, soon after the year 68. As to the reason for his being at Patmos, we are left somewhat in doubt. There is reason, however, for inclining to the belief that he was banished thither for the testimony of the Gospel. The existence on that island of mines, or quarries, in which prisoners were wont to labor, is a strong presumption for that belief. His

stay on this rocky island was immortalized by his writing the Apocalypse, or Revelation. In spite of hostile criticism, the fact that this grand book was written by John the Apostle, stands well attested.

We are almost sure that he spent a great portion of his life toward the close of the first century, in Ephesus, and probably presided over the church there, being possibly, in charge of all the branches situated in Asia Minor. We are safe in supposing that he occupied this responsible position before, as well as after his residence on Patmos, from the tone of authority he assumes in addressing the seven churches in Asia, in the book of Revelation. If this supposition is correct, the importance of John as the last of the Apostles to survive, is clearly shown. Indeed, we may be sure that he exercised a presidential authority over all the churches, at least in Asia, that still remained true to the faith. In consideration of the fact that the quorum of Apostles was not perpetuated, we are not surprised that the last surviving member of the quorum was looked upon with so much reverence by the decaying church.

All that is further known about the history of John is that he grew old in the Ephesian community. A tradition which shows a striking characteristic of the Apostle, is to the effect that when he was so old as to be unable to walk to the church, he caused himself to be carried in by some young men. Being unable to talk at any length, he merely greeted the members of the community with the words, "Little children, love one another." When asked why he was so persistent in repeating this admonition, he replied, "Because it is the command of the Lord, and if this is done it is enough." Nor, according to the tradition, did he confine this precept to theory. He applied it in his intercourse with his brethren. It is related that he took a fancy to a young man, and placed him in the care of a bishop, while he (John) was attending to some of his pastoral duties, with the admonition that he should look carefully after the training of the youth. When John returned to the place after a prolonged absence, he inquired after the young man, and found to his sorrow that he had become a bandit chief. Without any hesitancy, the aged Apostle sought him out, and was taken captive by the band. At his own request he was brought

into the presence of the chief, and, by his nobility and self-sacrifice in looking after the souls of others, he rescued the bandit from his downward course.

The doubtful legends will be briefly mentioned. One is to the effect that while he was in Rome, he was doomed to martyrdom, his end to be accomplished by his being boiled in oil. But instead of the oil producing any harmful effect, it only served to make him more youthful and vigorous. This tradition is seriously doubted because it is mentioned by only one writer, Tertullian, who was rather indiscriminating, and for the further reason that boiling in oil was an unusual, not to say unknown, method of execution. There is another tradition, equally doubtful, to the effect that he was given the poisoned hemlock, as in the case of Socrates, but escaped unharmed after drinking it. The last tradition to be referred to, has to do with the death of the Apostle. It relates that John died at Ephesus in the hundredth or one hundred and twentieth year of his life, and that his grave was often pointed out by his followers, to wondering visitors. It was distinguished from the surrounding sepulchres, by the alternate rising and falling of the ground above the Apostle's breast, occasioned by his breathing as he lay in immortal sleep. It is also stated that the grave was opened at a later period and found empty, the body having been raised and immortalized. For the traditions last named there is scarcely a shred of authority.

With reference to the death of John. It was a common belief during the early Christian century, that he did not die, but that he was given the privilege of remaining on the earth until the second coming of the Savior. This opinion had its rise from the passage which occurs in the last chapter of the Gospel of John, where the Messiah, in answer to the question of Peter, "What shall this man do?" said, "If I will that he tarry till I come, what is that to thee? Follow thou me." The next verse says, "Then went this saying abroad among the brethren, that that disciple should not die." From that time until the present, some Bible authorities have been of the opinion that John did not die, while others are of opinion that the legend of his death is true. All doubt is set at rest, however, by the unequivocal testimony of Jesus when speaking to his Nephite disciples, and by the word of the Lord to the Prophet

Joseph Smith. In both these passages it is clearly stated that John was permitted to remain on the earth until the second coming of Christ should occur.

It now remains only to give a brief estimate of the character of John. We would first say that he was quick to respond to the influence of good. On this account, perhaps as much as on any other, his Master loved him especially. In at least three instances this quickness of response is illustrated. One was where he followed the Savior so closely on the way to the final agony of the cross, his natural feeling of reverence overcoming the tendency toward fear. The next incident was when he first heard of the resurrection of the Lord. With his usual quick response, he ran at full speed to the sepulchre, his youth and his zealous responsiveness enabling him to distance Peter and arrive first at the tomb. But the difference between the two characters is well illustrated in the fact that although John first arrived at the tomb, his awe restrained him from entering at once, while the bold, impetuous Peter rushed past him into the tomb without a moment's hesitation. The third occasion was when Jesus appeared to the Apostles on the shore of the Sea of Galilee, after the resurrection. Peter, James, John, and some others of the disciples had gone back to their nets, and had toiled all the night without taking any fish. In the morning Jesus appeared on the shore, and asked them if they had any meat. On their answering in the negative, he told them to cast their nets on the right side of the ship. They did so, and were unable to draw the net on account of the great multitude of fishes. With his usual quickness of impression, John recognized Jesus, and exclaimed, "It is the Lord." But if John was the first to recognize him, Peter was the first to supplement thought with action. He immediately girt his fisherman's cloak about him, cast himself into the sea, and swam to the shore.

In John's case impulsiveness was the outcome of reverent love for his Master. This love was mutual, and the proudest title that John gives himself throughout his Gospel, is "that disciple whom Jesus loved." Nor do we think that this is said boastingly but with the conviction that the love of such a One was enough to satisfy the most holy yearnings of the human heart. It was this mutual love which prompted John to show devotion where the

other disciples failed in the supreme test. For what stronger incentive can one have than love?

The tenderness and gentleness which John displayed in his old age may be considered the direct outcome of the affectionate disposition he manifested toward the Savior and his associates. It became mellowed and ripened with age, without sinking into the weakness and effeminacy so often displayed by people of this disposition. Surely the opposite from effeminacy is shown in his resistance to the demands of the Jewish and Roman officers, in his endurance of pains and banishment, and in his strong and wise administration of the affairs of the churches evidently under his presidency. Briefly, therefore, his nature may be summed up in the two words, strength and sweetness.

It is fitting to close this brief account with the estimate placed on the character and disposition of John given by Canon Farrar in his *Life of Christ*:

"The character of St. John has been often mistaken. Filled as he was with a most divine tenderness,—realizing as he did to a greater extent than any of the Apostles the full depth and significance of our Lord's new commandment—rich as his epistles and his gospel are with a meditative and absorbing reverence—dear as he has ever been in consequence to the heart of the mystic and the saint—yet he was something indefinitely far removed from that effeminate pietist that has furnished the usual type under which he has been represented. The name Boanerges, or "Sons of Thunder," which he shared with his brother James, their joint petition for precedence in the kingdom of God, their passionate request to call down fire from heaven on the offending village of the Samaritans, the burning energy of the language in which the Apocalypse is written, the impetuous horror with which, according to tradition, St. John recoiled from the presence of the heretic Cerinthus, all show that in him was the spirit of the eagle, which, rather than the dove, has been his immemorial symbol. And since zeal and enthusiasm, dead as they are, and scorned in these days by an effete and comfortable religionism, yet have ever been indispensable instruments in spreading the Kingdom of heaven, doubtless it was the existence of these elements in his character, side by side with tenderness and devotion, which endeared him so greatly to his Master, and made him 'the disciple whom Jesus loved.' The depth and power of his imagination, the rare combination of contemplativeness and passion, of strength and sweetness, in the same

soul—the perfect faith which inspired his devotion, and the perfect love which precluded fear—these were the gifts and graces which rendered him worthy of leaning his young head on the bosom of his Lord.”

I HEAR IT YET.

I hear it yet, that bugle-note,
Far down our peaceful valley float;
And 'tis the self-same mournful blast
 They blew the very day
My love upon me look'd his last,
 And went away.

Again it peals—so wild a strain
Were fitter for the battle-plain:
Alas! 'tis thence indeed it comes,
 Mix'd with the cannon's roar,
And maddening shouts, and deafening drums,
 Heard evermore!

No marvel they should haunt me still,
In sadness, wander where I will,
These notes, to love's last deep adieu,
 So closely, darkly bound:
No marvel if all senses grew
 Absorbed in sound.

O wo! his was a bloody bed!
With Spain's far earth beneath his head,
Not one to watch by him, and mourn,
 Not one to say, farewell!
But that heart-breaking bugle-horn,
 And battle's swell!

KENNEDY.

GOSPEL STUDIES.

II.

AN OUTWARD KINGDOM OF GOD NECESSARY TO SALVATION.

BY PROFESSOR N. L. NELSON.

Before proceeding to discuss the above proposition, let us by way of review try to realize more fully the meaning of its correlative, as discussed in the last number of the ERA; viz: "An Inward Kingdom of God Necessary to Salvation."

Suppose it should suit the purposes of the Jesuit propaganda to select one of its emissaries and give him the mission to sift the heights and depths of "Mormonism." Under the rule of the order, "All Things for Christ," nothing would hinder his conscience from receiving baptism at the hands of our Elders. He would perhaps come and live among us, pay his tithes and offerings, attend punctiliously to his Church duties and obligations, perhaps go on a mission, if such a step would tend to open to him the doors of the Temple—in short, to live in outward seeming the life of a Latter-day Saint for as long a period of time as might be necessary to accomplish his mission or demonstrate the futility of it.

Whether his lamb's covering would be pulled off or not is a question that may be left to await a real case. For the purpose of this illustration, we may suppose that he so ingratiates himself that every honor and privilege of the Church are heaped upon him. He is *in* the Kingdom of God truly, but is he *of* it? No more than

a wolf in the fold is a sheep, however carefully concealed in wool. The Kingdom of God is not within him, hence it cannot be without him; that is, his outward acts will not help to save him.

Whether or not this case has taken place or will take place, it is evident to all of us that occasionally men unite themselves with the body of Christ for merely ulterior reasons. Though in the Church they are not of the Church. There is in fact no way for a man to become part of the Kingdom of God, save by having the Kingdom formed within him.

If this thought be true in totality it must likewise be true in part. Though all members may be equally in the Kingdom they are not all equally of the Kingdom, nor is any one of the Kingdom equally day after day. Whatever part of the Kingdom is truly formed within us will be truly expressed without us. And if there be expressed outwardly some good that has not its correlative conception or conviction within, no credit toward salvation will accrue therefrom; for as observed in my last paper, salvation begins to take place in the very centre of the being, not in his external life; and consequently acts not springing out of this centre, cannot influence it for good, but may, when they are hypocritical, often influence it for bad. The Ananiases and Sapphiras of the Church, though they do not always fall dead, do not on that account escape judgment.

From the foregoing it will be seen that having the "Kingdom of God within you," being "born again," passing "from death unto life," and receiving a "testimony of the Gospel" are all expressions signifying the same thing, viz: the quickening of faith within us. The examples I have adduced showing the futility of mere outward acts—acts unconnected with the heart—are only illustrations of the law that works without faith are dead; which (so far as the salvation of the doer is concerned) is quite as true a law as its converse: faith without works is dead.

Now this very converse expresses in terser form the theme of the present paper; for granting that the inward Kingdom stands for faith, what is the outward Kingdom but an expression of that faith in works? Let us then proceed to trace the steps whereby the outward Kingdom results from the inward.

The moment any being receives the change which is figura-

tively called "the Kingdom of God within you," that moment he discovers himself out of joint with mankind. To put it in scriptural terms, he is no longer of the world, for the Lord has chosen him out of the world. His life plans have been upset, his ideas of right and wrong changed, his ideals re-adjusted. He sees through new eyes—he is born again.

It is not wonderful that the world begins to hate him, for does he not immediately manifest his hate for the world?—for the wrongs and shams that make up the warp, if not also the woof, of the world's doings? It counts for little or nothing if, by way of compensation, he manifests a love ten-fold increased for the beings that consent to these doings; that he, recently, one of them, should now turn round and despise what they hold dear—this is not to be tolerated nor lightly forgiven.

Thus is the man isolated, buffeted, ostracized. It could hardly be otherwise; for he is imbued with a harmony, be it little or much, which is discord to the world. But he feels and knows that it is the true harmony, the eternal harmony of the universe, which has attuned his soul. He cannot consent, even if he had the power, to give up this sweet music of the spheres for the fragmentary melodies of the world. Whatever betide, he must suffer the worst that men can do and get balm for his wounds from above. Though in the world he has ceased to be of the world. Nor can he again be joined to the world as long as the Kingdom of God is within him.

This isolation then must serve as a criterion of the true convert. If after conversion he remain wedded to the idols of his previous life, if religion merely completes the pleasures of existence, and otherwise smooths the way for his worldliness, we may well doubt whether it was the Kingdom of God which was planted in his bosom. In this day of imitations we should not be surprised to find even shoddy conversions. He certainly deserves least to be counted in the fold of Christ who rests content in the conviction that the Kingdom of God is within him and that therefore he need take no further thought of salvation; for true converts cannot be at rest in the midst of worldly environments. As Paul puts it, these count themselves "strangers and pilgrims on earth. For they that say such things, declare that they seek a country * * * a better country, that is, an heavenly."

It is out of this very restlessness, this feeling on the part of the convert that he is a pilgrim, this longing for the society of beings with ideals and aspirations similar to his own, that the outward Kingdom of God grows. The law is as natural as that of gravitation. Who has not witnessed its operations and perhaps been thrilled by personal experience of it? Here at random is the voice of such a one—a young lady alone on the Isle of Wight, the only one of her family who has accepted the Gospel:

“When I read in the *Star* today, I felt to thank our Heavenly Father from the depths of my heart that ever I had the privilege of meeting a Latter-day Saint Elder, and of being numbered as one of the people so despised. I have *such* a strong testimony of the truth of the Gospel, and I am glad to say that the longer I am away from our people the more intense is my desire to be amongst them again, and to be in some way useful in helping to spread the Gospel in its fullness.” *

Here is a girl who writes a heart-to-heart letter to her missionary friend, with no other motive than to relieve the longing for love and companionship. Her words are the voice of her soul—no artifice, no thought of the spiritual significance of what she was saying. Least of all did she dream that she was giving expression to the divine law of which I have been speaking. Yet note how perfect is the expression. She first declares that she has a strong testimony of the truth of the Gospel; in other words the Kingdom of God is strongly formed within her. Then she speaks of her intense desire, first, to unite with the Latter-day Saints, second to help spread the Gospel in its fullness; which last two ideas embody, both in its essence and purpose, the outward Kingdom of God. Note that her testimony, or the Kingdom of God within her, and her desire, which points to the Kingdom of God without her, are related as cause and effect. It is by no means an unusual case. Every convert in the world, every missionary out of Zion, feels the same intense longing; feels it with an intensity proportionate to the fullness of the Kingdom-of-God idea within him.

Let us now, before proceeding to the next division, sum up in

* From a letter by Miss Jennie Brimhall in the January (1899) number of the *Young Woman's Journal*.

brief the points made in this progress from the inward to the outward Kingdom. First, receiving of the Kingdom within (that is, a testimony of the Gospel) puts a man at cross angles with his previous bearings, the extent of his isolation depending upon the fullness of the new ideal that has taken possession of him. Second, as he now hates what the world loves, the world naturally turns round and hates him, adding persecution by way of interest. Third, cut loose from every tie of kinship and friendship, he becomes in spirit a "pilgrim seeking a better country, that is, an heavenly;" in other words, an outward Kingdom that shall not jar with his inward Kingdom.

It is really heaven that he is seeking; but heaven, it must be remembered, is a relative term. It means a place where the laws of God are obeyed. The nearest approach to heaven on this earth is the Church or Kingdom of God. He will never be "at home" or comfortable until he reaches that degree of heaven, or the outward Kingdom, which the ideal or inward Kingdom fits him for; that is, he will never be at ease in a system of order or harmony either much above or much below the order and harmony that is within him. Now as there could never be salvation where there is unrest, I think that I have proved that an outward Kingdom of God, being necessary to happiness, must be necessary to salvation.

But there is another side to this question. Suppose there were on earth no outward Kingdom with which to unite, what would become of those in whom the Kingdom had been planted by the Spirit? Granting that they would remain true to their "first love," there would be no spiritual life for them save that of hermits, and this, too, even though they lived in the heart of the most populous city on earth. I have often wondered if this spiritual isolation did not, at a time when the Kingdom of God was taken from the earth, first induce that migration of holy men to deserts and lonely places, which at length became the reproach of human intelligence. Who shall say? It would not be the first instance of things opposite in character yet alike in outward seeming.

But returning to the first question, if there were no outward Kingdom with which converts might unite, would men retain their heaven-bestowed ideals, that is, keep themselves apart from the world; or, granting that some would keep alive within them the

glimpse given them of the Kingdom of God, would they without an outward Kingdom advance beyond that first glimpse and get a higher ideal? This question brings us fairly to the next division of my theme; viz: an outward Kingdom is necessary to keep alive and make progressive the inward Kingdom; and therefore of course necessary to salvation.

Consider for a moment what would have happened to Cornelius and his family, if, after having had the Kingdom of God formed within them, they had refused to obey Peter's command to unite themselves with the outward Kingdom. Yet such things occur in the experience of every Elder. I am convinced that for every person that accepted the Gospel under my administration there were a hundred in whose bosoms the Spirit had planted the Kingdom of God; but their testimonies were transitory, lasting only long enough for them to make the act of will which, to say the least, postpones indefinitely their day of grace. Many of those whose testimonies are worked into the reality of fact, fall—more's the pity—back into the ways of the world; but all who receive of the Spirit yet do nothing, fall away. The image of the Kingdom which the Spirit impresses upon their hearts may be likened to that image which the sun prints upon the "proof" paper of the photographer. If "developed" by further work, it remains "fixed" for all time; but if left as first impressed, it gradually fades into a black indistinguishable surface comparable to nothing so much as the mental and spiritual confusion out of which mobocracy grows. A Kingdom in the heart is not possible for very long without the corresponding outward Kingdom of noble thoughts wrought out in deeds. Faith when not immediately followed by works lives only an ephemeral life.

The outward Kingdom of God is necessary to salvation, (1) for the rest and happiness of him in whom the inward Kingdom had been formed; (2) for the fixing of that inward Kingdom; (3) for the progressive growth and enlargement of that inner Kingdom; and (4) for the extension of that Kingdom to others. The first two ideas have been already discussed, we proceed therefore to the third.

Man is not fitted to advance by isolation. A hermit life can help no one. For he who has the inner force to profit by a life of contemplation has already enough power of introspection and needs

to be developed in the lines of action, while he who has not enough inner force to keep his mind active in a hermit's cell, though he might profit by a few years of silent thinking, cannot be trusted to develop this power by himself. Isolation to him would mean mental atrophy.

Man therefore needs society—needs it first to knock off the rough corners and polish his exterior self. The smooth, round stone on the beach was once a rugged fragment broken from some shelving cliff on the mountain. Its angles would never have disappeared had it not dropped into the stream and been jostled and tossed a million times on its way towards its destination. Granting that the bed of the river and the water may stand for nature's share in the fashioning of man, the ten thousand similar stones going down the stream together must stand for the influence of society upon him.

But there is something besides—viz: the development of the inner life of man—which my illustration fails to show; unless indeed some agency could be supposed acting upon the unorganized particles of the stone, so adjusting them that instead of the dull gray and brown and red of river rock, we should have pure crystal and sparkling diamond. Even this agency, however, though it comes direct from God, is largely dependent upon the efforts of man with his fellow-man. No one will deny that if this crude conglomeration of conflicting sins and weaknesses which we denominate our inner life, is to be attuned and harmonized it must be done by the Spirit of God; but who shall labor with the sinner so that he will consent to admit this regenerating power? Who shall go to him when darkness and doubt have almost shut his heart against heaven? Man's upward growth is "from faith to faith." The Spirit is ever ready to put into his heart a more perfect Kingdom of God—when he shall have realized in deed the one first given him. But who shall urge him on to renewed effort, when he has come almost to a stand-still? On every side man needs the correcting, the supporting, the inspiring arm of society.

What society? Not the guilds and combinations among mankind that pass under this name; though these are better for the upbuilding of the race than the isolation of the hermit. I refer to an ideal society—heaven's ideal for earth—the Church or Kingdom

of God. In theory this society is fitted perfectly to give men joy in this life, and prepare them for joy in eternity; prepare them by correcting evil tendencies, eradicating sins, strengthening weaknesses and keeping the mind in that state of humility whereby the spirit can enter and adjust the inner life to the harmony of the universe. Practically it fails to do these things—at least in part; but it is not because of defect in the organization of the society; failure comes when it does come, not from faulty laws, but from faulty execution.

Paul recognized regeneration as the supreme function of the Church, which he said was for the “perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” And that man can never attain this fullness outside the Church, is abundantly proved not only by the foregoing discussion, but by the whole tenor of New Testament Scripture. That the Kingdom is in imperfect hands, counts nothing against its divine functions; it is the best—the only society fitted to nurture and develop to glorious realization the Kingdom of God as planted in the human heart.

What then shall be said of those who, persuaded that the Kingdom of God is an inner Kingdom, which at some camp-meeting or revival was planted in them, deny the efficacy of an outward Kingdom and refuse to unite with it? Only this, that of all cunning and fatal delusions invented by the evil one, they are in the meshes of the worst—worst because it seems to promise them the greatest security.

THE LAW OF TITHING.

BY W. B. PRESTON, PRESIDING BISHOP OF THE CHURCH.

[The following question, answered by Bishop Preston, was received at the ERA office with a request that it be answered through our pages. Thinking that the Presiding Bishop of the Church would be the most satisfactory person to answer such a question, it was referred to him and he wrote the brief article following.—*Editors.*]

I beg to acknowledge receipt of the following query, respecting the interpretation of the law of tithing:

“Mr. A.— contends that it is the law of tithing to pay one-tenth of all his earnings as an honest tithe to the Lord. Mr. B.— says not so: I must first pay my debts and take out my expenses of living, and then pay one-tenth of that which is left; which he claims is the real increase. One of our home missionaries also takes this view. Which is right—Mr. A.— or Mr. B.—? I understand that the law reads we should pay one-tenth of our interest annually; but does the word ‘interest’ mean increase as Mr. A.— contends, or as Mr. B.— construes the term?”

The law to Israel was that the people should pay one-tenth of the products of the land, the fruit of the trees, of the herds and flocks, and in fact, one-tenth of all that they produced.

In the revelation given to the Prophet Joseph Smith, the Lord required all the surplus property of the Saints, as a beginning of their tithing, and after that, “Those who had then been tithed shall pay one-tenth of their *interest* annually.”

During the days of Nauvoo, and while the temple was being built, and in the early history of Utah, the Saints were required to pay one-tenth of all they produced, one-tenth of all that was

accumulated by their industry, and laboring men usually worked one-tenth of their time on the temple, which was credited to them as their tithing.

We have been endowed with different gifts, and various degrees of ability, by which we may surround ourselves with the necessities and comforts of life. God, our Father, through our Elder Brother Jesus Christ, has permitted us to enjoy the fruits of the earth, and tempered the elements for our good. All the mental and physical powers which we possess are his gifts to us. It might be said, as a capital stock, for which he requires one-tenth of all we produce or earn, whether it be on the farm, in the office, or any other occupation. The other nine-tenths is for our personal use.

The Lord has said in the revelation to the Prophet Joseph Smith, that "If my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you." The Lord further says, through his servant Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." There is no law given through which we can receive so many of the blessings of heaven and earth, as through obedience to the law of tithes and offerings.

A.— is correct. One-tenth of all his earnings is an honest tithe to the Lord. B.— is in error, and cannot be sustained by the spirit and tenor of the revelation recorded in Section 119, in the book of Doctrine and Covenants.

INCONSISTENCY OF AGNOSTICS.

BY EDWIN F. PARRY.

In number two of the present volume of the ERA appeared an article entitled "What Agnosticism is," contributed by Mr. W. H. Lamaster. In the following issue of the ERA the editor reviewed the article mentioned, and gave a sufficient answer to the claims made therein. My object in referring to Mr. Lamaster's article is merely to call attention to one statement which he makes. He says: "The Christian relies on faith for his belief in the existence of an infinite God. * * * This may meet all the requirements of theology, but philosophy demands something more logical and reasonable in order to satisfy it of the existence of any being either finite or infinite."

Statements similar to the above are frequently made by agnostics and infidels, and they are misleading because they do not set forth the whole truth respecting the Christian's position.

It may be true that "the Christian relies on faith for his belief in the existence of an infinite God;" but he does not rest satisfied with belief alone. In his search for knowledge he recognizes the great truth that faith is necessary to the attainment of knowledge—that faith leads to knowledge, and that the only way to acquire the latter is through the exercise of faith. All knowledge is the result of action or experience, and faith is the "moving cause of all action;" hence knowledge is the result of faith.

True Christianity teaches that the way to know God is to keep his commandments. St. John says, "Hereby we do know that we know him, if we keep his commandments." (I John 2: 3.) This is true philosophy. All our knowledge is the result of obedience

to certain principles or laws, and intelligent obedience is always preceded by faith. It is therefore folly to reject faith as a means of gaining knowledge.

The remark of Mr. Lamaster, that "philosophy demands something more logical and reasonable in order to satisfy it of the existence of any being either finite or infinite," is most absurd to the intelligent Christian believer. There can be nothing more logical and reasonable than the Christian method of satisfying the mind of the existence of an Infinite Being. The true Christian who has a knowledge of the existence of God has gained that knowledge in the only logical and reasonable way there is to arrive at facts. He is informed that there is a God. The scriptures tell him how he may know there is a God. He has faith sufficient to test the promises of the scriptures; and after having complied with the requirements therein set forth he obtains the knowledge sought after, thus verifying the truth of those scriptures. This is precisely the same way in which all facts sought for are gained. Philosophy cannot demand a more logical way of arriving at truths.

The mathematician claims to be able to measure the distance between the earth and the sun. To prove his claim philosophy demands that the principles employed by the mathematician in reaching his conclusions be learned and put into operation. To do this some faith in his claims must be exercised, or no effort would be made towards a demonstration. This is the only reasonable method of testing his statements.

The claims of true theology will bear the same test. But, strange to say, the agnostic or the infidel is not willing to submit to this process of learning religious truths. He refuses to test them in the same way as he would secular truths. He refuses to entertain belief in the supernatural because he considers it too wonderful or strange to accept. Thus he rejects the only method whereby he can make a philosophical test of religion. With equal consistency a man ignorant of mathematics might refuse to investigate the principles by which the mathematician measures the distance between the earth and the sun, and declare that such a thing is impossible because it is such a remarkable or wonderful feat. No one is justified in rejecting the Christian's testimony that there is a Supreme Being without having exercised faith in, and rendered

obedience to, the requirements necessary to the attainment of a knowledge of the existence of God. No investigation short of this is sufficient to be called a fair test of the Christian's claims.

THE LAWS OF RELIGION.

MONTESQUE.

The laws of religion should never inspire an aversion to anything but vice, and above all they should never estrange man from a love and tenderness for his own species.

* * * * *

The Mohammedan and Indian (Hindu) religions embrace an infinite number of people, the Indians hate the Mohammedans, because they eat cows; the Mohammedans detest the Indians because they eat hogs.

SCENERY OF THE CLYDE.

ANON.

Many people living in Utah and the several mountain states surrounding her, hail from the "Land o' the Leal"—Old Scotia; and to them the scenes and tales of the land of their birth are still dear. Loyalty to the memory of native land—to her scenes, her mountains, her vales, her streams and lochs, her traditions and customs—is the very chiefest of Scotch characteristics. It is the recognition of this that leads one of our writers for the ERA to believe that the following description of the scenery along the Clyde will be particularly interesting to our Scotch readers and to many others of our readers who have been enchanted with the scenery along the Clyde.

Most people, we suppose, have heard of the Clyde. It is the finest river in Scotland; and Scotland is rich in fine rivers. There is the Forth, which takes its rise from a small, clear pool at the bottom of Ben Lomond, and after winding away for miles, like a silver thread, through the wild and beautiful scenery of Stirlingshire expands below Alloa, into a broad and majestic sheet of water, rolling on silently and slowly to the German Ocean. There is the Tay, drawing its source from the distant mountains of Breadalbane, and flowing through the enchanting lake which bears its name, whose wooded banks and little tufted island (romantic with the ruins of its ancient priory) no admirer of the picturesque should fail of seeing; and let him follow the gentle stream, as it sweeps past the royal borough of Perth, and gliding under the nine-arched bridge, enters the "Carse of Gowrie"—the Caledonian Arcadia—and at length, swelling into a *frith*, ceases to exist "betwixt St.

Johnston and bonnie Dundee." Then there is the Tweed—the very Avon of the north—with its classic tributaries, the "Galla Water," and the Tivot, whose "wild and willowed shore" lives in immortal song. Then there is the Esk, too, or rather the Esks—the North and the South—tracing their origin up to the Grampian Hills, and after finding their way by different channels, through their native shire of Angus, meeting for the first and last time, just as they are passing into their common grave in the neighborhood of Montrose. And there are the Don and the Dee—the noblest of Scotch Highland streams, whose course lies among rocks, and moors, and glens and heathy hills, softening the stern aspect of the mountains of Mar Forest, and giving a softer beauty to the vale of Braemar. And there are the Nith and the Annan, rolling on in placid quiet, to the boisterous Solway. He who does not know their charms must learn them from Cunningham, not from me. Though last, not least, there is the Devron, a narrow, but romantic stream, and the chief ornament of Banffshire, giving luxuriance to the sweet valley of Forgien—sweeping round the foot of the green hill, on whose brow stands the cottage of Eden—winding among the woods of Mount Coffre—sleeping like liquid crystal under the bridge of Alva, and then meandering on through the noble parks of Duff House, as if loath to leave these favorite scenes for the rude billows of the Murray Frith.

Yet still the Clyde keeps its own ground, and remains unrivalled. Let me carry you along with me, whilst we visit its leading beauties.

We shall set out from Lanark. Here is a path along the northern bank. It is shaded by trees, and its aspect is rural, but you may perceive by its breadth that it is one over which many have trod. The stream flows on beside us, somewhat rapidly, confined within a narrow bed by those high perpendicular walls of equilateral rocks. Now you may hear a noise in the distance, like a November wind sounding among the dry crashing branches of the forest. It increases, and the surrounding trees and rocks throw a deeper gloom over the path. Is it the roar of approaching thunder? No; the sky is blue and serene, and the sunbeams, though they cannot penetrate here, have all the brightness of April. We must ascend out of this darkness. The little by-road will conduct us to

yonder old tower that stands upon the height before us. The situation here is more airy, but the noise is louder than ever. Nay, do not fear it. Follow me to the tower. Now, look there! This is Cora-linn! There is the cataract before us, tumbling down from rock to rock, dashing from chasm to chasm, foaming, boiling, roaring till the brain becomes dizzy, and the sense of hearing suffers a temporary annihilation. See how its waters seem to burst forth from the caves of the surrounding rocks! See how the boughs of the impending trees are whitened by its spray! Look how the river slides along with silent velocity of light, till it reaches the edge of the precipice, and then mark how it leaps into the gulf below, and frightens the mountain-echoes with its earthquake voice. Look yonder, where for a moment it catches the sunlight in its fall; see how every drop glitters with a different hue, laughing to scorn the brightness of the rainbow. When did water ever suggest so many varied emotions—wonder, fear, delight and awe! Every faculty is absorbed; the mind is put upon its utmost stretch; the very excess of pleasure becomes pain. We shall gaze no more. Yet it was in this savage retreat, among those rugged, inaccessible cliffs, that the patriot Wallace is said to have concealed himself for a time, meditating the deliverance of his injured country.

Let us pass on—still nobler prospects await us. Those orchards and luxuriant fields through which the stream now winds will not detain us. We are bent upon exploring more distant beauties. Here is the smoky city of Glasgow. Let us get through it, I beseech you, as expeditiously as possible. What a multitude of steamboats are at the quay! We shall go on board the *Inverary Castle*. It is large and commodious, and, what is more, sails fast and smoothly. Some of them (though not many) are so ill fitted with engines, that you run some danger of being shaken to pieces.

For about ten miles the river turns and winds like a corkscrew. It presents a perpetual succession of sinuosities; and in its course a painter may discover Hogarth's line of beauty multiplied *ad infinitum*. But in some of its bolder sweeps, as well as in many of its more abrupt and geometrical meanderings, how beautiful are the pictures of nature which are continually presenting themselves! Here, for example, on the bank to the right, is a hamlet, or rather a few detached houses, to which they have given the

name of Dunglass. It stands almost embosomed in trees, and immediately behind, a richly-wooded hill rises in a gentle acclivity. I know not well how to account for the many delightful sensations which this secluded spot, "unsung in tale or history," awakens in the bosom. I have seen such scenes before, in England, and I have read of others which my imagination clothed perhaps in ideal charms, but here those charms are realized. They remind me of the vicinity of Litchfield. They place before me Weston, the "beloved Weston" of the gentle poet Cowper; and, for the moment, I can almost fancy myself surrounded by the spirits—but we have already left Dunglass far behind.

Turn again to the right. You have heard of Dumbarton rock and castle; they are there before you. Whence came this immense mass, you inquire, isolated as it is, and unconnected with any neighboring mountain? The question is more easily asked than answered. An effect is often apparent, though the cause be concealed. Neither Hutton nor Werner can explain the mystery. They know no more of the matter than the humblest fisherman. The rock is there, and there it hath stood for ages. Look beyond it, over the town of Dumbarton, and across the rich country that intervenes, and your eye will rest upon a still nobler object, a still more magnificent production of Nature—Ben Lomond, "giant of the *North-ern land*," looking, if not over "half the world," at least over more than half of Scotland. How sublimely does it rise into the "second heavens!" hiding its haughty head, not, in the figurative signification of poetry, but literally and truly, among the clouds of the air, as often, at all events, as the air contains clouds, which, in this region, is at least during ten months of the year. Far below, but invisible from our present station lies the prince of Caledonian lakes—Loch Lomond. Nor let me forget the "Crystal Leven," which, flowing from the southwest end of Loch Lomond, falls into the Clyde, after a short but beautiful course of a little more than six miles. It is a stream unequalled for the pure transparency of its waves, and the romantic loveliness of its banks.

Hitherto we have been moving within a narrow channel, and the banks have been marked with the characteristics of inland and fresh water rivers. But we are now entering upon a broader expanse. The banks are changed into shores, and their minuter

charms are seen indistinctly in the distance. As if to compensate, however, for this loss, the features of the scenery become at once bolder and more decided. We can hardly talk any longer of their beauty, we must speak now of their grandeur and sublimity. How noble the prospect which opens upon you! The river itself is glittering in the sunshine like a plain of liquid silver. On either side appear towns, villages and hamlets; and behind those, on the right, are seen the wild and irregular mountains of Argyleshire, bare and barren, but, in the clear atmosphere of summer, rising with an imposing solemnity and majestic stillness into the calm blue air. Yonder is Roseneath, a beautiful wooded peninsula, where the Duke of Argyle has left the finest model of a nobleman's country residence which Scotland at this instant possesses. By the way, talking of Roseneath, I cannot help adverting to the very imperfect knowledge of its localities shown by the author of "Waverley," in the last volume of the "Heart of Mid-Lothian." He talks of it again and again as an island—describes views to be had from it which even an Argus could never have discovered—and, above all, displays a total ignorance of the breadth and general appearance of the lochs by which it is cut off from the main land on the east and west. The reader feels disappointed when he makes this discovery; his confidence in his author's accuracy is shaken; and he consequently peruses with less pleasure the descriptions of scenery with which he may subsequently meet.

We have not yet come in sight of the ocean, for even after it has increased to its greatest breadth, the Clyde still retains its love of abrupt turnings and windings; so that, to the eye of a stranger, it frequently appears land-locked; and it is not till he has followed its meanderings more than once that he is able to distinguish its course from a distance. But we have passed Port-Glasgow, with its hanging steeple—and Greenock, with its stately Custom House—and Gourock, the most celebrated of watering places—and Dunoon, with its little Gothic church and fine romantic site—and we are bearing rapidly down on the Cloch Light-house. Now at length the far-off Atlantic appears in view. Where have you seen a noble river mingling more beautifully with the sea? The firth is studded with islands, and all of them remarkable for some characteristic attraction. In the foreground are the two Cumbrays placed,

as if to shelter the calm bay of Largs, and offering no little temptation to the antiquary in the shape of an ancient cathedral, now in ruins—dedicated to Saint Columba. Further off is Bute, the most level island, perhaps in the Scottish seas, but rich and fertile, and proud of its romantic kyles, and little sunny creeks. On the southwest lies Inchmarnock, as fair an inch as eye can rest on, with its strata of coral and shells and its old chapel, long since deserted by its patron saint. At a still greater distance rise the mountains of Arran—stern, rugged, and vast. It is there that tradition preserves the memory of Fingal, and there “The Lay of the Last Minstrel” places before us “the Bruce of Bannockburn.”

A SCOTCH CHARACTERISTIC.

Speaking of the familiarity with which the Scots treat the Creator, Max O'Rell, in his charming selection of Scotch anecdotes, under the title of “Friend MacDonald,” says that the Scot addresses the Creator “very much as if he was his next-door neighbor. He tells him all his little needs, and will go so far as to gently reproach him if they are not supplied. “If he has dined well, he is lavish in returning thanks to the Lord for his infinite favors; his gratitude is boundless. If he has a meagre repast, he thanks him for the least of his mercies. The thanks are not omitted, but at the same time Donald gives the Lord to understand that he has made a poor dinner.” And then he sustains this opinion which he formed of “Friend Donald” by the following anecdote, the first part of which, however, O'Rell admits is to be found in Dr. Ramsey's Reminiscences, and as for the second part—wherein lies the point of the matter—he leaves the responsibility for it upon his host who related the story to him. Here it is:

“A Presbyterian minister had just cut his hay, and the weather not being very propitious for making it, he knelt near his open window and addressed to Heaven the following prayer:

“‘O Lord, send us wind for the hay; no a rantin', tantin', tearin' wind, but a noughin', winnin' wind——.’

“His prayer was here interrupted by a puff of wind that made the panes rattle, and scattered in all directions the papers lying on his table.

“The minister straightway got up and closed his window, exclaiming:

“‘Now, Lord, that's ridik'lous!’

“If this ending of the anecdote is not authentic,” adds O'Rell, “I feel quite sure that none but a Scotchman could have invented it.”

EDITOR'S TABLE.

ATTITUDE OF THE CHURCH TOWARDS REFORM- POLITICAL PARTIES.

From M. D. Fitzgerald, of Lynn, Massachusetts, the editors of the ERA received the following, under date of January 4th, in relation to the evils of the world and the plans proposed by the Social Labor Party to eradicate the same.

I am prompted to write you this letter because I have been favored in making the acquaintance of Elder Charles Westover of your Church. The doctrine, etc., of the Church so far as I understand it from a simple study of its cardinal principles, are certainly "Godlike," and superior to many conflicting doctrines that surround me here. I am a Catholic by baptism and education, and can only find a reason for deviation from the doctrine of our Savior Jesus Christ by so-called Christian Churches in this fact, that they have admitted the right of private ownership of the means of production and distribution, thus entailing usury, the competitive system, the disinheriting of the masses, wars, having an economic basis, and other evils too numerous to recapitulate in this short letter.

On this New England coast are many cities containing thousands of idle men and women, living in poverty, in enforced idleness, while the means, i. e. natural resources and machinery, capable of being united to and operated by their intelligence for the purpose of producing untold wealth, are also lying comparatively idle. Churchmen and statesmen are continually tinkering or vainly endeavoring to remedy this deplorable condition; I believe it can only be aggravated by these so-called panaceas, viz: free trade, protection, monetary reform, expansion, (imperialism,) etc.

I know from a study of industrial evolution that nothing short of a social revolution can emancipate the proletariat from the awful economic conditions that surround them in the United States and elsewhere. Thus believing I have allied myself with the only political party destined to bring it about, i. e.: "The Socialistic Labor Party." We suffer and have had martyrs like the Mormon Church. I have faith in Christ, but I also believe in work, i. e. propaganda to bring his kingdom on earth. Scientific Socialism is absolute truth. Why then do Christian Churches oppose or remain neutral on it? They must exercise their franchise or else be political nonentities. Many ministers support it in a utopian manner, others oppose it, and yet no one can point out any demand of modern Socialism that conflicts with the teachings of Jesus Christ. I will ask Elder Westover to send you this letter with the platform and constitution of "The Socialist Labor Party," and if your editorial functions permit you to express the attitude of the Mormon Church toward our movement I will be duly grateful to you if you will kindly forward to me that number of the IMPROVEMENT ERA containing it.

We begin our remarks on the above with reference to a clause in the closing sentence—"Express the attitude of the Mormon Church toward our movement." The attitude of The Church towards the Socialistic Labor Party movement, is just what the position of The Church is toward other political parties—non-interference with it; non-cooperation with it. The Church is not associated with any political party, nor does it oppose any of them. For their respective panaceas for the ills of humanity The Church may be said to hold that they are inadequate to the curing of those ills; and it may also be said that The Church regards in the same way the efforts of communists and socialists, apart from political parties. The Church believes that the only thing that can permanently eradicate the evils under which humanity suffers is the Gospel of the Son of God; and that however praiseworthy the efforts of philanthropists and social and political reformers to ameliorate the hard conditions under which mankind suffers may be, they will not succeed to any very great extent. It is a world that has gone wrong; it will require the wisdom and power of God to set it right, and do away with the evils complained of.

This may be a very unsatisfactory statement to make to those who are fired with a zeal to correct all evils, to make of earth a heaven, and who fondly believe that they have at last hit upon the

right combination of principles and forces to accomplish this very desirable result. But reformers before now with equal zeal, with intentions as pure and unselfish as those of our present reformers have dreamed that they, too, had found the combination of principles and forces that would cure all the ills that flesh is heir to; but they have awakened to find that they but dreamed; and the evils they so bravely fought still remained, and, in fact, increased. And so they died, leaving the problems unsolved, just as our present generation of reformers will die and leave social, political, and economic problems unsolved, and industrial evils uncured. But the time will come when the earth shall rest from its sorrows; when mankind shall be emancipated from the injustice and inequality that now obtains, and from which so large a part of earth's inhabitants now suffer. But the relief will come through the Gospel of Jesus Christ—the plan ordained of God to redeem the world, from all evils both temporal and spiritual. It has been restored for that purpose. It is beginning that work—the culmination of which we have already mentioned—by teaching faith in God, and repentance. By which means righteousness shall be brought to pass and the elements made ready for the introduction of that better order of things predicted by all the prophets, and which shall relieve mankind of the distresses and inequalities under which they now groan.

This is to be brought about by—but we only at this writing undertook to say what attitude the Church occupied with reference to political parties and we have not space to do more.

NOTES.

Deliberate with caution, but act with decision; yield with graciousness, but oppose with firmness.

A character which combines the love of enjoyment with the love of duty and the ability to perform it is the one whose unfoldings give the greatest promise of perfection.

It is best to be ourselves. To ape the mannerism of another is not the wise way to grow. If we devote ourselves to the cultivation of a right spirit within, our outward ways will have truest attractiveness.

Hope is a duty as well as a comfort. He who ceases to look forward to the future with hope ceases to work with a will in the present. As long as we have work to do or burdens to carry, let us hope for something better than is now in our possession. We ought not to be satisfied with, though we have to be contented in, that which the present gives us.

It is a beautiful world once we learn how to live. There is beauty in every menial duty, there is inspiration in every hardship and sacrifice, if only once we learn that each hardship and each sacrifice form but one more stepping-stone that lifts us up above the level of the commonplace and nearer the heights of divine endurance that makes life a glorification of the spirit.

Those who push themselves forward, recounting their own deeds and successes, and claiming the applause and gratitude of the world, are by no means the greatest benefactors of their race. Often indeed they are wearing the stolen plumage of their more modest brothers who have done great deeds without notice or *eclat*, and are contented to be what the others greatly wish to appear.

When it comes to be realized by the great majority of the universe that severity and harshness are usually the result of a poverty of intellect that fails to comprehend human nature, and that charity, sympathy, gentleness, and good feeling are the sure fruits, not only of a kindly heart, but of an educated brain, a long step will have been taken towards the increase of human welfare and happiness.

The lesson, not of stoicism, but of quiet manly endurance, is one which is much needed in this sympathetic age. Especially is this the case in all the smaller miseries of life. Every one has petty vexations, annoyances, disappointments, hindrances, aches of both body and mind, some of which can be remedied and others only endured, but none of which he has any right to add to the load which his neighbor has to carry. A due regard to the comfort of others and also to his own dignity demand that such things be relegated to silence, and not suffered to intrude upon and spoil seasons of intercourse which might otherwise be gladdening and elevating.

IN LIGHTER MOOD.

An elderly fat gentleman, in discussing a warm beefsteak at a Highland inn, called to the waiting boy: "Donald, bring me more bread; for I eat a great deal of bread to my steak."

"Ay, and please your honor, ye eat a great deal of steak to your bread."

* * *

Will Hamilton, the "daft man o' Ayr," was once hanging about the vicinity of a loch which was partially frozen. Three young ladies were deliberating as to whether they should venture upon the ice, when one of them suggested that Will should be asked to walk on it first. On the proposal being made to him, he responded: "Though I'm daft, I'm no' ill bred. After you, leddies."

* * *

Said a pompous man of money to Professor Agassiz—"I once took some interest in natural science, but I became a banker, and I am what I am."

"Ah," replied Agassiz, "my father procured a place for me in a bank; but I begged for one more year of study, then for a second, then for a third. That fixed my fate. Sir, if it had not been for that little firmness of mine, I would now myself have been nothing but a banker!"

* * *

A story is told of a shrewish old Scotchwoman, who tried to wean her husband from the dram-shop by employing her brother to act the part of a ghost, and frighten John on his way home.

"Who are you," asked the farmer, as the apparition rose before him from behind a bush.

"I am Auld Nick," was the reply.

"Are ye really?" exclaimed the old reprobate, with much satisfaction, instead of terror, "Man come awa'; gi'e's a shake o' your haun; I'm merrit tae a sister o' yours!"

* * *

Upon some hasty errand Tom was sent,
And met his parish curate as he went;
But just like what he was—a sorry clown,
It seems he passed him with a covered crown.
The gown man stopt, and frowning, sternly said:
"I doubt, my lad, you're far worse taught than fed."
"Why, aye," says Tom, still jogging on, "that's true;
Thank God! he feeds me, but I'm taught by you."

OUR WORK.

GENERAL IMPROVEMENT FUND.

We desire to remind the Superintendents of Stakes and the Presidents of Associations and the members generally that by action of the Y. M. M. I. A. General Conference, held in May last, what had up to that time been called the "fifty cent fund" was changed in title to General Improvement Fund; and the amount to be contributed by each member of the associations to meet the general expenses of this institution, was cut down from fifty cents to twenty-five cents; the full amount however to be remitted by the proper officers of the associations to the General Treasurer, Thomas Hull.

The first week in December and the first week in February were decided upon as Collection Weeks for this fund, and it was further decided that the ward treasurers should make remittance to the stake superintendents on January 1st and February 20th; and that the respective stake treasurers should remit immediately to the General Treasurer at Salt Lake City. We call attention to this matter at this time because the last week set apart as Collection Week for this fund has now arrived; and up to the present time the returns from the December collections have been very, very meagre; and we wish to urge upon the officers in the stakes and the wards that the collection of this fund ought to be vigorously pushed.

We suggest to presidents that it would be a good thing to organize a large committee to attend to this business; and apportion the names of members of the associations to individuals of said committee, giving each person say from eight to ten or twelve names, and charge him with the duty of seeing each of the persons whose names are assigned to him during Collection Week, and make this collection. If the work is thus

apportioned among the members it will be light and easy to accomplish; but it requires the immediate attention of the officers.

It needs no argument to prove the necessity there is for the existence of this fund. All the stake and ward officers who were in attendance at the General Conference were convinced of its necessity, and they were charged with the duty of explaining it to the members of the associations and attending to its collection. Let this business now be heartily taken up and pushed to a successful conclusion.

READING NEWSPAPERS.

A long time ago, as early at least as 1832, the Lord gave a commandment to the Elders of the Church to teach each other diligently all things that pertain unto the Kingdom of God that were expedient for them to understand—"all things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home; things which are abroad, the wars and the perplexities of the nations and the judgments which are on the land and a knowledge also of countries and kingdoms." And all this that they might be prepared in all things to magnify the calling whereunto he, the Lord, had called them, and fill the mission with which he had commissioned them. (Doctrine and Covenants, Sec. 88; 77-80.)

In this age of immediate communication with all parts of the world, when events tread upon each other's heels, so fast they follow—the only way to keep abreast of the times, and comply with this commandment that the Lord gave to his servants so long ago, is for our young men to read the daily events as they daily occur; and this makes necessary the reading of the daily newspapers. No young man can be up with the spirit of the times—in touch with the events that are transpiring in the world around him—without reading the daily papers, and we therefore urge the members of the Improvement Association to become subscribers to and readers of daily papers; and especially do we commend to their attention the daily paper now published by the Church of Jesus Christ of Latter-day Saints, and which is the Church organ, *viz. The Deseret Evening News*.

This paper recently reverted to the control of the Church and is now published with the announcemet that it is the organ of the Church, Lorenzo Snow, President and Trustee-in-Trust. This should cause every member of the Church to regard this newspaper with especial pride, and take a personal interest in its success. In fact, in our judgment, it becomes the duty of the Church members to so regard it, and we trust that our young men will be imbued with this spirit and give their loyal support to the *Deseret News*. When it reverted to the control of the Church, on the first of the year, a new business management and editorial staff was given to the paper which insures business capacity in its management and force and literary ability in its editorial utterances; while unquestionably its news service will be equal, and in some respects superior, to that of any other paper published in the State or even in the inter-mountain region of the west. Horace G. Whitney is in control of the business department, and C. W. Penrose is at the head of the editorial staff; so that in speaking this word for the *News* to our young men, we do not urge them to support the Church organ as a matter of duty alone, but we feel sure that in subscribing for that paper and in giving to it their support they will be receiving the most reliable daily newspaper within their reach. The area that can now be covered by the service of the daily mail should warrant a very large circulation of the *Daily News*, and everywhere it can reach on the day of its publication or the morning following, we would suggest to our young men that they get the daily *Evening News*, and where the mail service does not warrant the people in taking the daily paper, they should most assuredly become subscribers for the semi-weekly.

We have no selfish purpose in thus recommending the *Deseret News* to the readers of the ERA. Neither the business management nor the editorial department, nor any one connected with the *News* is aware of the fact that we are presenting this matter to our young men. We do it because we feel that we ought, first to discharge our duty in the matter of recommending the Church organ to the attention of our young people; and second, because we desire to do our young people a service in urging them to make themselves acquainted with current events, and with current thought as connected with those events.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

December 20th, 1898: Samuel Gompers is re-elected president of the American Federation of Labor at the annual convention of that organization at Kansas City.

21st: Secretary of the Interior Bliss having resigned, Ethan A. Hitchcock is appointed to succeed him.

22nd: Governor Wells receives a petition signed by all the officers of the Utah Batteries in Manila asking him to use his influence to secure the muster-out of the troops.

23rd: The first troop of Utah Volunteer Cavalry is mustered out of the service of the United States.

24th: The American peace commission delivers to President McKinley the treaty of peace between the United States and Spain.

28th: Dispatches received at the State department in Washington, D. C. state that Iloilo, Philippine Islands was captured December 24th, by the insurgents.

29th: On account of the refusal of General Brooke to permit the Cuban troops to participate in the exercises of evacuation day in Havana, intense feeling is manifested there and the United States flag is torn down from many houses. * * * President McKinley approves an executive order regulating the financial system of Cuba and providing that all customs, taxes, public and postal dues in the island shall be paid in the United States money or in foreign gold coin and fixing the value at which such foreign coin shall be received. It also provides that certain Spanish silver coins shall be received for customs, taxes and public and postal dues at rates fixed in the order.

30th: Senor Don Maties Romero, the Mexican Ambassador to the United States dies in Washington after having been operated upon for appendicitis.

January 1st, 1899: The government of the island of Cuba is formally surrendered by the Spanish to the United States and the American flag is raised on all public buildings, etc., in Havana.

2nd: President and Mrs. McKinley hold their first New Year reception at the White House.

3rd: George W. Bartch is sworn in as Chief Justice and R. N. Baskin as Associate Justice of the Supreme Court of Utah:

4th: Hon. George E. Roberts, director of the mint, issues his estimate of the production of gold in the United States, showing a total of \$65,782,677. Utah is credited with \$2,170,543. * * * The president transmits to the senate the treaty of peace between the United States and Spain. The following is his message:

To the Senate of the United States:—I transmit, herewith, with a view to its ratification, a treaty of peace between the United States and Spain, signed at the city of Paris, on December 10, 1898, together with the protocols and papers indicated in the list accompanying the report of the Secretary of State.

WILLIAM MCKINLEY.

Executive Mansion, Washington, D. C., January 4, 1899.

7th: The Salt Lake ministers, Dr. Iliff, of the M. E. Church; W. M. Paden, of the First Presbyterian, and Clarence T. Brown, of the First Congregational church, forward to Washington a formal protest against the seating of B. H. Roberts in Congress.

9th: The third Utah Legislature convenes in Salt Lake City. Aquila Nebeker is chosen as president of the Senate and Wm. M. Roylance as speaker of the House.

10th: Governor Wells presents his message to the Legislature. It is a voluminous document, and refers to: the evidence of prosperity, congratulating the State upon the improved business conditions; the call for volunteers and the ready response of the State; the codification of the laws of the State and recommending new legislation; the election of a United States Senator; date of convening the Legislature, recommending that an amendment to the constitution be proposed providing that the Legislature be convened on the third instead of the second Tuesday in January; refunding the State bonds; the finances of the State, showing that after all revenues are collected and current indebtedness paid, there will remain in the general fund a balance of more than \$175,000; the State lands, submitting a statement of the amounts received from the sale of lands and the investment thereof; educational matters, showing that great progress has been made. Under the head of "State Institutions" the message refers to and reports the condition of the University, Agricultural College, School for Deaf, Dumb and Blind, Industrial School, Insane Asylum, Board of Pardons and Paroles, recommending legislation conferring the power on the State Board of Pardons to exercise parole clemency and recommending the appropriation of \$500 for the care of Hawaiian lepers in Tooele County. Consideration is then given to the

National Guard, irrigation, forest preservation, Board of Health, horticulture, fish and game, the Semi-Centennial Commission; recommends suitable appropriation for a first-class State fair in October, 1899; fostering legislation for home industries and the creation of a bureau of statistics and immigration are advised. Reference is made to outlawry in the eastern and south-eastern portions of the State, to the charges made against the judge of the Fourth Judicial district, to the opening of the Uncompahgre reservation and the failure to open the Uintah reservation; for the constitutional provision requiring the Legislature to enact laws fixing reasonable maximum charges for railway transportation and expressing the earnest hope that action will be taken upon the subject; to the Paris Exposition, recommending an appropriation for a State exhibit there. The governor recommends an increase in the salaries of State officials, and the memorializing of Congress for public buildings in Salt Lake City and Ogden, and on other subjects, and concludes his message in the following words:

"In a manner much less brief than could have been desired, I have sought to place before you a comprehensive account of the affairs of the State. My hearty co-operation and support are extended in every effort you may make to advance the interests of Utah and the welfare of her citizens.

In all our deliberations may reason prevail over passion and prejudice, and in the discharge of our duties may we be truly representative of the best thought and the highest aspiration of an intelligent, patriotic and progressive people, to the end that our efforts may perpetuate the honor and fame of our grand young commonwealth." * * *

A great sensation is created in the Montana legislature when \$40,000 is sent to the presiding officer's desk with the statement of a member that it had been paid to him for bribe money in the interest of the election of one of the senatorial candidates.

11th: Charles M. Cannon, son of President Angus M. Cannon, of Salt Lake City, dies of valvular disease of the heart. * * * President McKinley nominates Joseph H. Choate to be ambassador to Great Britain.

12th: Elder George Goddard, well and widely known throughout the State, dies this morning.

13th: Hon. Nelson Dingley, of Maine, dies of pneumonia, in Washington, D. C.

14th: The United States cruiser *Albany* is successfully launched at Newcastle, England.

17th: The Utah Legislature begins balloting for United States Senator. Hon. W. H. King, A. W. McCune, Judge O. W. Powers and Hon. Frank J. Cannon are candidates for the office.

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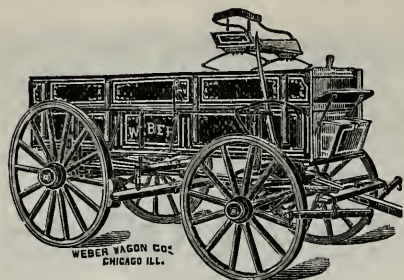
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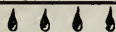
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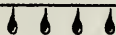
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